تذکرۃ المراد

قدس اللہ سرہ

Tazkirat ul-Murād

The Tazkirāh (Biography)
of Ḥazrat Shāh Murād Shīrāzī
قُدِّسَ سِرُّہ

Author
Ḥājī Muḥammad Ḥusayn Ṣafā'ī Ṭhaṭṭvī

Sindhī translation
Dr. Abdul Rasūl Qādrī

English translation, editing
Ḥasnain Razā al-Sindī

ROZAY DHANI
PUBLICATIONS

THE

TAZKIRAT UL-MURĀD

OR

THE TAZKIRĀH (BIOGRAPHY)

OF

ḤAḌRAT SHĀH MURĀD SHĪRĀZĪ

قُدِّسَ سِرُّہ

AUTHORED IN ARABIC BY

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Sindhī Translation:

Dr. Abdul Rasūl Qādrī

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Ḥasnain Razā al-Sindī

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Ḥasnain Razā al-Sindī

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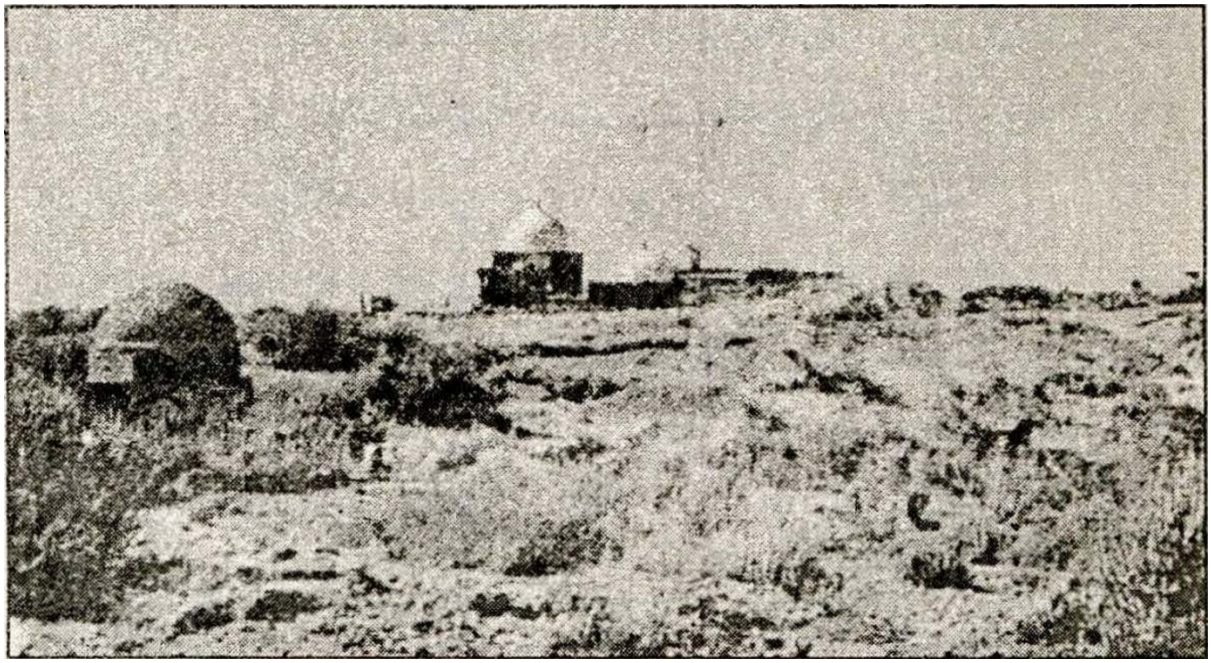


A view of Dargāh Shāh Murād رَحِمَهُ ٱللَّهُ – Maklī

A more recent photo of Dargāh Shāh Murād رَحِمَهُ ٱللَّهُ – Maklī

Publishers's Note

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Rozay Dhani Publications continues to focus on translations of historical, religious, and significant books of Sindh's literature, this book is another continuation of this focus. This book is a biography of the walī (saint), shaykh, ʿālim (scholar), and scion of the Anjvī Sayyids of Thatta–Maklī, Ḥaḍrat Quṭb al-Aqṭāb Miyān Sayyid Muḥammad Ḥusayn Shīrāzī رحمة الله عليه, who is commonly known as Shāh Murād Shīrāzī Ṭhaṭṭvī, this book was written in Arabic in the 10th-century Hijrī by Ḥājī Muḥammad Ḥusayn Ṣafā'ī Ṭhaṭṭvī. The text used to translate this book to English is the Sindhī translation of the noble ʿālim, translator, expert of Arabic and Persian, and researcher, scholar of the correct belief of Ahl-i Sunnat, Dr. ʿAbdul Rasūl Qādirī دامت برکاتهم العالیه, who I personally admire and read a lot. This is a valuable addition to the publication's books and is beneficial for intellectuals, academics, researchers and common readers alike.

Ḥasnain Razā al-Sindī

Ḥaydarābād, Sindh

22 Dhu'l-Ḥijjah 1447 AH / 8 June 2026 CE

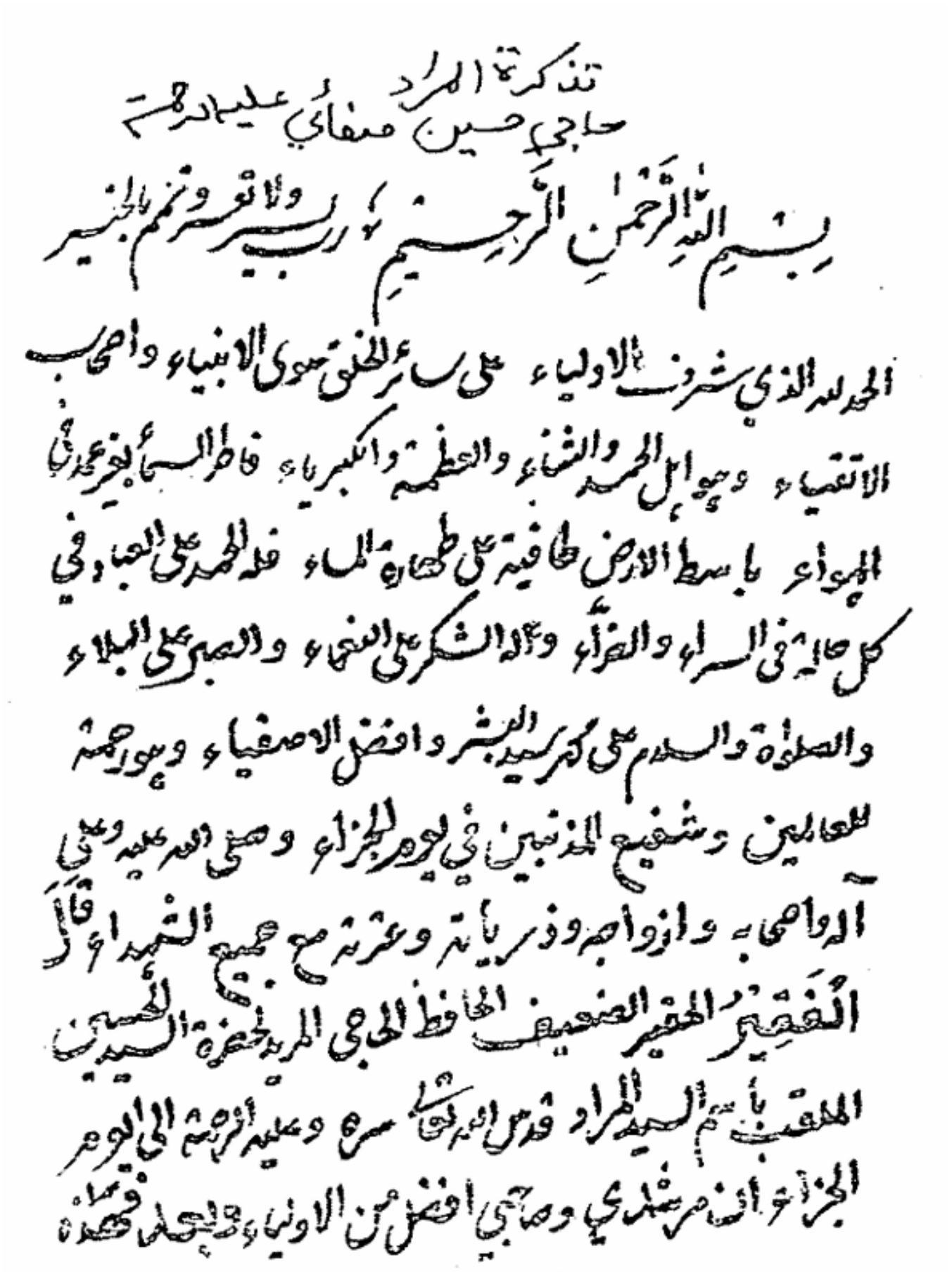
Translator's Note

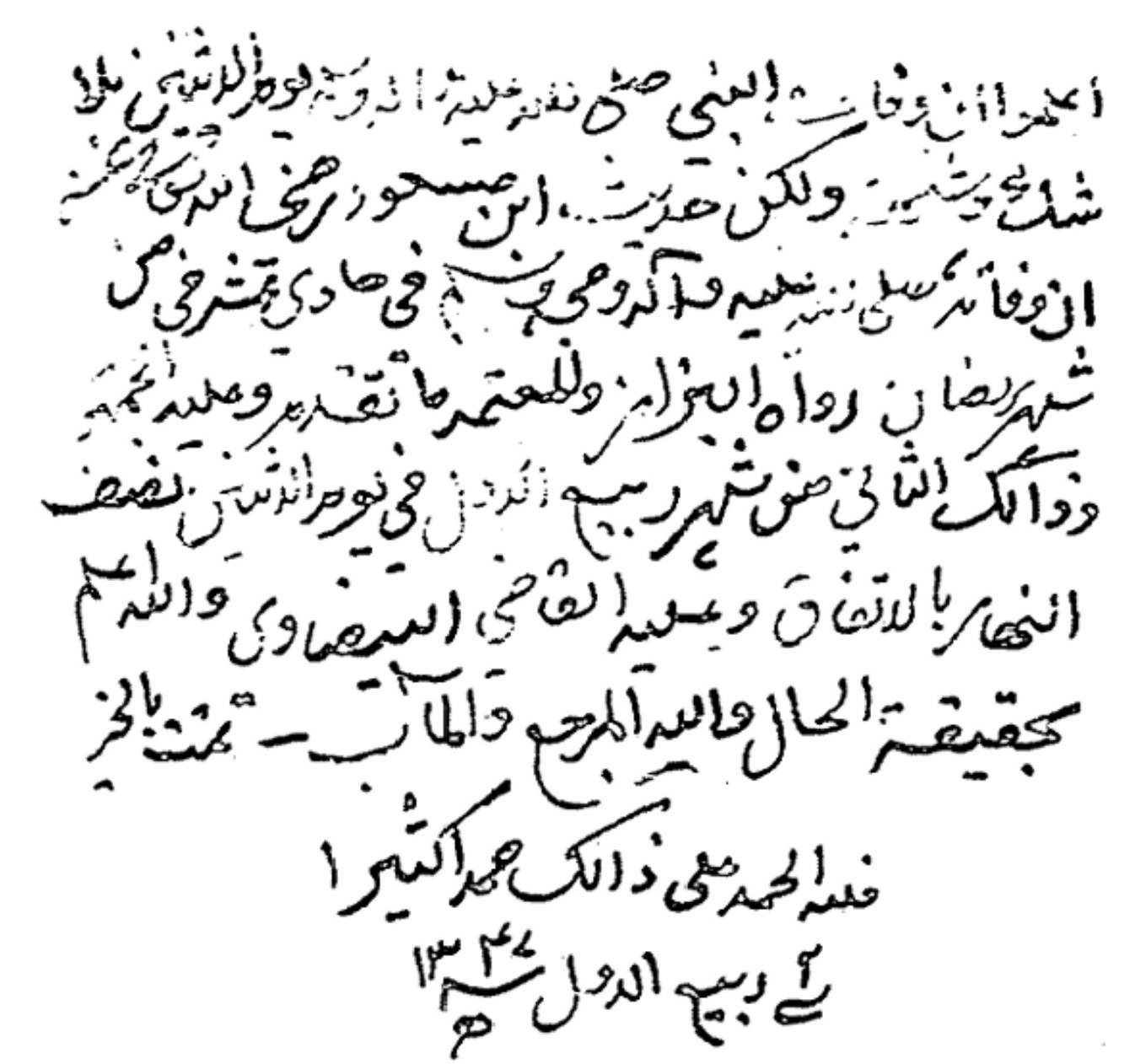
al-ḥamdu li'Llāh, this translation is another addition to the series, which began with the Gharolī of Ḥaḍrat Sachal Sarmast. It is a translation of the biography of the great walī (saint), shaykh, ʿālim (scholar), and scion of the noble house of the Anjvī Sayyids of Thatta–Maklī, Ḥaḍrat Quṭb al-Aqṭāb Miyān Sayyid Muḥammad Ḥusayn Shīrāzī, famously known as Shāh Murād Shīrāzī. While reading the original book and conducting research on this kāmil (perfect) shaykh, I observed that there was a lack of new research or content when it came to this shaykh who had a major impact on his environment, hence, I chose this book for the purpose of translation. It is a short text and contains information on this lofty shaykh's karāmāt (miracles), life, rank, and other matters. I have adhered to my usual method in translation, to be faithful to the text. It is hoped that the people of knowledge and intellect, and researchers and academics who do not know Sindhī or Arabic, may benefit from this English translation of the text. Additional informative footnotes have been added for clarification of concepts.

Ḥasnain Razā al-Sindī

Ḥaydarābād, Sindh

22 Dhu'l-Ḥijjah 1447 AH / 8 June 2026 CE


تذكرة المراد
حاجي حسين صفائي عليه الرحمة
بسم الله الرحمن الرحيم رب يسر ولا تعسر وتمم بالخير
الحمد لله الذي شرف الاولياء على سائر الخلق سوى الانبياء واصحاب
الاتقياء وهو اهل الحمد والثناء والعظمة والكبرياء فاطر السماء بغير عمد في
الهواء باسط الارض طافية على طهارة الماء فله الحمد على العباد في
كل حالة في السراء والضراء وله الشكر على النعماء والصبر على البلاء
والصلوة والسلام على كبير البشر وافضل الاصفياء وهو رحمة
للعالمين وشفيع المذنبين في يوم الجزاء وعلى آله عليه وعلى
آله واصحابه وازواجه وذرياته وعترته مع جميع الشهداء قال
الفقير الحقير الضعيف الحافظ الحاجي المريد لحضرة السيد الحسين
الملقب باسم السيد المراد قدس الله تعالى سره وعليه ارزقه الى اليوم
الجزاء ان مرشدي وصاحبي افضل من الاولياء فلنجعل فهذه



Final page of the Arabic manuscript of “Tazkirat ul-Murād”

Preface

Shāh Murād of Murād and His Teachings

Ḥizbullāh I. Soomrō

In the Qurʾān-i Pāk, the signs of Allāh's friends are described in this manner:

آلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ0 [يونس: 62، 63]

Translation: Indeed, the friends of God shall have no fear, nor shall they grieve. Those who believe and are mindful of Allah.

(Sūrat Yūnus 10:62–63)

From these verses, these four works are understood, by practicing which a person may become a walī Allāh (a friend of God): ʾīmān (faith), taqwā (piety), acting upon religion without fear, and, consequently, not grieving over the difficulties and trials that arise in this path.

Such accounts of saints and elders should be read in the form of tazkirahs and biographies. From them one gains knowledge of the sayings of these saints, their missionary services, and their methods, as well as insight into the solutions to the difficulties that arise. Thus, they become beacons for seekers and preachers.

Tazkirat ul-Murād on Sayyid Shāh Murād Shīrāzī of Maklī (830 AH–893 AH) was written in Arabic by his khalīfāh Muḥammad Ḥusayn Ṣafā'ī (d. 931 AH) which has also been translated into Sindhi by Dr. ʿAbd al-Rasūl Qādrī, and its English translation was done by Ḥasnain Razā. The special feature of the English translation is that it has been placed between difficult English and common English, so that even a reader familiar only with ordinary English can benefit from it, while literary taste is also received from it.

What is the usefulness of Tazkirat ul-Murād? What does the ordinary reader gain from it?

Several specific points are noted from Tazkirat ul-Murād that indicate its importance and usefulness:

(a) Sayyid Shāh Murād lived his life according to the Sharīʿah and the Sunnah [pp. 25, 39].

This is indeed the saint's real karāmat (miracle), because walking upon the Sharīʿat and Sunnah is the true test. As for extraordinary wonders, those are natural honorary gifts for saints; there is no special excellence in that. Excellence lies in attaining perfection in acting upon the Sharīʿat.

(b) Jām Nizām al-Dīn, known as Jām Nindō, who was a just ruler and a practitioner of the Sharīʿat, was also a devotee of the saint [pp. 28, 30].

Its important point is that it shows the relationship between one who acts upon the Sharīʿat and another who also acts upon the Sharīʿat.

(c) In place of a temple, some influential Hindus had placed an idol in a spot and were troubling Muslims there, this saint carried out the act of removing that idol [b:5, p. 27].

(d) According to Tazkirat ul-Murād [author: Muḥammad Ḥusayn Ṣafāʾī], chapter 7, p. 34, the fourteen infallibles are found separately from the commonly known fourteen infallibles [namely: Ḥaḍrat Muḥammad ﷺ, Lady Fāṭimah, and the twelve Imāms]. This means that this arrangement was made differently by different people; therefore, their infallibility should not be understood in the prophetic sense, but rather should be understood as pious sainthood through taqwā:

(1) Muḥammad Akbar ibn (ʿAlī) al-Murtaḍā, (2) ʿAbdullāh ibn Imām Ḥasan, (3) ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn, (4) Ḥusayn ibn Zayn al-ʿĀbidīn, (5) Ṣāliḥ ibn Imām Muḥammad Bāqir, (6) ʿAlī Aṣghar ibn Muḥammad Bāqir, (7) ʿAbdullāh ibn Imām Jaʿfar Ṣādiq, (8) Yaḥyā ibn Imām Jaʿfar Ṣādiq, (9) Ṣāliḥ ibn Imām Mūsā Kāẓim, (10) Ṭayyib ibn Imām Mūsā Kāẓim, (11) Jaʿfar ibn Imām Taqī, (12) Jaʿfar ibn Imām Ḥasan, (13) Qāsim ibn Imām Muḥammad Mahdī, (14) Imām Muḥammad Mahdī Ṣāḥib al-Zamān.

(e) According to Tazkirat ul-Murād, chapter 8, p. 35, after the Holy Prophet ﷺ, Ḥaḍrat Abū Bakr Ṣiddīq رضي الله عنه is the most virtuous (superior).

(f) According to Tazkirat ul-Murād, chapter 8, p. 36, this saint was strongly opposed to the Rāfiḍī bidʿatīs (innovators), because of whom he (his elders) left Shīrāz and came to Sindh.

(g) According to Tazkirat ul-Murād, chapter 9, p. 38, this saint used to stop his murīds (disciples) from taʿziyah (Shīʿī ceremonies of mourning), crying and lamenting, and beating the daf (drum).

(h) According to Tazkirat ul-Murād, chapter 9, p. 39, and with reference to Kitāb al-Dustūr, four conditions for samāʿ are given - There should be no handsome boys in the gathering, the qawwāls performing the samāʿ should not be fāsiq (sinner, immoral), ahl al-dunyā (worldly), or women, the intention of those listening should not be eating and drinking, but should be pure, people should not allow anything to be collected for food and drink, leaping in wajd (ecstasy) should be avoided.

(i) On pp. 38, 39, 40 and other places of chapter 9, sayings of the saints are mentioned, some of which are as follows:

★ "I am disgusted (fed up) by bidʿat (innovation), and I am of the Sunnat Jamāʿat (Sunnī community, Ahl al-Sunnah wa'l-Jamāʿah)." [p. 39]

★ "Lies, deceit, bad talk, backbiting, talebearing, slander, crying and lamenting over taʿziyah, and beating the daf are prohibited." [p. 38]

★ "The seeker of Truth should remain firm-footed (steadfast) upon the Sharīʿat in every state and every action." [p. 38]

★ “Ahl al-Bidʿah (people of innovation) remain on the path of Ḥajj, for this reason, we do not go there.”

Hizbullāh I. Soomro - Khairpur

Chairman, ʿIlm Dost Adabī Sangat Sindh

03003290626

Foreword (Sindhī translator)

بسم الله الرَّحْمٰنِ الرحيم

In the name of Allāh, the Most Gracious, the Most Merciful.

الصلواة و السلام عليٰ رحمة للعالمين

Blessings and peace be upon the Mercy to the Worlds ﷺ

In Sindh, the written content of the tazkirahs (biographies), sawāniḥ-ḥayāts (life-accounts), poetry and malfūẓāt (discourses) of the noble Sufis, is mostly in Fārsī and Sindhī languages. Though, the aḥwāl (accounts) of some Sufi elders, mashāyikh (shaykhs), and noble ʿalims is also available in Arabic.

Available (to the reader) at present, this handwritten book "Tazkirat ul-Murad" (in) Arabic, is a tazkirah concerning the famous elder of the 9th-century Hijrī, 15th-century AD, Ḥaḍrat Sayyid Muḥammad Ḥusayn Shāh Shīrāzī Ṭhaṭṭvī رَحِمَهُ ٱللَّٰهُ, and is a luminous gate of Maklī, Thatta's history. This book has a concise and complete account of Ḥaḍrat Shāh Murād Shīrāzī Ṭhaṭṭvī's ḥasab-nasab (genealogy and merit), birth, childhood, education and tarbiyat (upbringing), akhlāq (manners) and good nature, generosity, fayḍ (spiritual benefit/effusion) and irshād (spiritual guidance), khalīfahs (successors) and murīds (disciples), malfūẓāt, sharʿī prohibitions (i.e., prohibited in

the sharīʿat), obedience of sunnat-i nabawī ﷺ (the Prophet ﷺ's sunnah), goodness, passing, and karāmats (miracles), compiled in it.

The mawjizah (Prophetic miracles) of Allāh taʿālā's noble Prophets and the karāmāt of Allāh's pious friends, walīs, are true. There is evidence of these mawjizahs and karāmāts in the Qurʾān-i Majīd, Aḥādīth-i Nabawī (the Hadith), Sīrah (the Prophet's Life), Tārīkh (history), and the tazkirahs of Taṣawwuf.

The written style and form of tazkirah-navīsī (writing tazkirah) is the same today as well.

This tazkirah was written in Arabic by Ḥaḍrat Shāh Murād Shīrāzī Ṭhaṭṭvī's true murīd and khalīfah, Ḥāfiẓ Ḥājī Muḥammad Ḥusayn Ṣafā'ī Ṭhaṭṭvī (d. 931 Hijrī). He has compiled in a beautiful, effortful form, with great love and devotion, his Murshid (spiritual guide)'s sawāniḥ ḥayāt, karāmāts, and narrations.

The ruler (of Sindh) in this era, Jām Niẓām al-Dīn Sammō "Jām Nindō" (d. 914 Hijrī) and other contemporary personalities have also been incidentally mentioned in this tazkirah.

In any case, the Sindhī translation of the Arabic tazkirah of Ḥaḍrat Shāh Murād Shīrāzī Ṭhaṭṭvī, for Ahl-i Sindh (people of Sindh), is a mirror of ṭarīqat (spiritual path) and sharīʿat, fayḍ and fikr (contemplation), Taṣawwuf and ḥaqīqat (ultimate truth, reality). It is hoped that miserly and rusted hearts will be enlightened and the heart will achieve love and spiritual comfort.

آگي ڪيا اڳهين، نسورو ئي نُورُ؛
لَا خَوفٌ عَلَيهِم وَلَا هُم يَحزَنُونَ، سچن ڪونهي سُور؛
مولیٰ ڪيو مَعمُور، اَنگُ اَزَلَ ۾ اُنِ جو. (شاه)

They were made eminent from the beginning, they are pure light,

'No fear shall come upon them, nor shall they grieve,' the truthful know no pain,

The Lord has distinguished them; their destiny was written in Eternity.

(Ḥaḍrat Shāh ʿAbd al-Laṭīf Bhiṭāī رَحِمَهُ ٱللَّٰهُ)

Dr. ʿAbdul Rasūl Qādirī

Date: 28 December 2005 AD

بسم الله الرَّحْمَٰنِ الرحيم

In the name of Allāh, the Most Gracious, the Most Merciful.

Preface by Translator (Sindhī translator)

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلىٰ آلهِ وأصحابهِ أجمعين.

All praise belongs to Allāh, Lord of the worlds, and blessings and peace be upon the Master of the Messengers, and upon his family and all his companions.

In Sindh, Rohṛī, Sehwan and Maklī, the city of Ṭhaṭṭa, have been famous centers and places of those of Allāh. There have been many āstānahs (lodges) of the (people) of Allāh in the Lāṛ region (Southern Sindh) (which includes) Maklī and Ṭhaṭṭa, and the canals and streams, water channels and deep narrow currents of the fayḍ and barkat (blessings) and karāmat of the Pure Lord's achieved beloved servants, continue to flow. Every elder, in his own era, without avarice and greed, (purely) for the sake of God, has spread an inexhaustible abundance of ʿilmī (scholarly) and spiritual fayḍ. Guiding those ensnared in the claw of Shayṭān and entangled in the snares of the nafs, they showed those wayward people the path of the guidance of Ḥaqq (Allāh, truth). In the ṣuḥbat (company) of the pious, sinners also became pious and virtuous.

Scholars, teachers, men of letters, and poets, meanwhile, through knowledge and the pen, spread the light of fikr and fahm (understanding), adab (literature) and ʿilm (knowledge). In short, from these flowing streams and these sweet fountains of fayḍ and barkat, people in every age have continued to be benefited according to their longing, grief, love, and devotion.

In this manner, in the city of Thatta, the chain of the fayḍ and barkat of Ḥaḍrat Quṭb al-Aqṭāb Sayyid Muḥammad Ḥusayn, titled Shāh Murād Shīrāzī (d. 893 AH), has also remained radiant. His biography, states, and legacy are borne witness to by this work Tazkirat ul-Murād (Arabic), this book is now presented before the people of Sindh in its Sindhī translation.

Ḥaḍrat Shāh Murād was a saint of immense spiritual perfection and taṣarruf (authority). Among those who became benefited in his ṣuḥbat from his fayḍ was the author of this book, Tadhkirat al-Murād, Ḥājī Ḥusayn Ṣafā'ī of Ṭhaṭṭa.

A aḥwāl (account) of the author's life

It is (stated) in "Maʿārif al-Anwār" that, (the murshid of Shaykh Ḥusayn Ṣafā'ī) Ḥaḍrat Sayyid Muḥammad Ḥusayn Shāh Murād Shīrāzī used to follow Ḥuẓūr Nabī-i Karīm ﷺ in every work (matter) and adhered to his ﷺ Sunnah. Just as Nabī-i Pāk ﷺ had four well-known caliphs, in the same manner, Shāh Murād, following the way of Ḥuẓūr

ﷺ, appointed four big khalīfahs of his own: 1. Sayyid Mīr ʿAlī (his elder brother), 2. Shaykh Albo (Jām Mārak), 3. Shaykh Ḥusayn Ṣafā'ī, 4. Miyān Aḥmad (Mālh).[1]

From this it is clear that Shaykh Ḥusayn Ṣafā'ī was (indeed) a murīd of Ḥaḍrat Shāh Murād, but due to his service and (spiritual) earning, he had also been granted khilāfat by his Murshid, and he was the third khalīfah.

Name and Childhood

His name was Muḥammad Ḥusayn[2], (with the) laqab (epithet) Ṣafā'ī[3], he was also a ḥāfiẓ (one who has memorized the Qur'ān) and ḥājī (one who has done the Ḥajj pilgrimage).

Actually, his mother was a (servant) and used to do work and service at the residence of Sayyid (Shāh Murād) Ṣāḥib, and this young one (Ḥusayn) used to follow behind his mother. One time, his mother requested Sayyid (Shāh Murād) Ṣāḥib, "Make my son drink a sip of water from your water-pot and make duʿā for him, that he may be from the pious." He gave him a sip of water and made duʿā for him. (From) Then on, whatever was destined to unfold began to proceed along its appointed path.[4]

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[1] Muḥammad Ṣāliḥ bin Zakariyyāh Thaṭṭvī – "Maʿārif al-Anwār" Fārsī, manuscript – pg. 291

[2] Abū'l Sirāj Tufayl Aḥmad Naqshbandī Thaṭṭvī – "Tuḥfat al-Zā'irīn" Urdu – Aḥmad Brothers, Nazimābād, Karāchī, part three, pg. 206

[3] Ḥājī Ḥāfiẓ Muḥammad Ḥusayn Ṣafā'ī Thaṭṭvī – "Tazkirat al-Murād" Arabic, manuscript – pg. 1

[4] Mawlānā Dīn Muḥammad Wafā'ī – "Tazkirah Mashāhīr-i Sindh" – Sindhī Adabī Board Hyderābād, 1986 AD, Volume: 3, pg. 47, 48.

Granting of wilāyat (saintliness, authority) and fayḍ from (his) Murshid

In Tuḥfat al-Ṭāhirīn, the above account is also corroborated in the following manner: One day, Ḥaḍrat Sayyid Murād was performing wuḍūʾ. The remaining water of his ablution was given to him (Ṣafāʾī) to drink. Shaykh Ḥusayn Ṣafāʾī (then) entered a strange/wondrous (spiritual) state; at that very moment, he reached the rank of wilāyah and became included among the community of the awliyāʾ (friends) of Allāh (i.e., saints).[5]

Service to the Murshid and the Murshid's grace

Shaykh Ḥusayn Ṣafāʾī spent his entire life, from childhood until his final breaths, in the service of his Murshid, both during his lifetime and thereafter at his shrine.

Mawlānā Dīn Muḥammad Wafāʾī has described his service and the favor bestowed upon him by his Murshid as follows:

"Shaykh Ḥusayn Ṣafāʾī, his entire life, would take care of the kūzah (water vessel) and the muṣallā (prayer mat) of Sayyid (Shāh Murād) Ṣāḥib for his namāz (prayer) and wuḍūʾ. When the muṣallā would become worn out, he would fashion caps from it and

[5] Shaykh Muḥammad Aʿẓam Thaṭṭvī – "Tuḥfat al-Ṭāhirīn" Fārsī, edited: Badr ʿĀlam Durrānī, Sindhī Adabī Board Karāchī, 1956 AD, pg. 21.

wear them. Such was his constant companionship with Sayyid Ṣāḥib that once he said to him: '(This) faqīr shall be with us in this world and the next.'"[6]

Muḥammad Ṣāliḥ of Thaṭṭa has also written in Maʿārif al-Anwār:

"Thereafter, Shaykh Ḥusayn Ṣafā'ī would always remain present in the service of Murshid (Shāh Murād), and his mother too continued serving in the household of Shāh Murād and (both of them) spent the rest of their lives in service."[7]

ʿIbādat and Riyāzat (spiritual discipline)

He would remain engaged in worship in an old, dilapidated place. Always, in khawf (fear) of Allāh Taʿālā, he would weep and lament. The place in which he resided had a decayed roof and walls. After the passing of his Murshid, he passed the remainder of his life in this old place, doing ibadat. That place is still present now and is famous with the name of "Takht Shaykh Ḥusayn.".[8]

Authorship and Composition

No account is found regarding the education of Ḥājī Ḥusayn Ṣafā'ī, his madrasa, or his teachers, from which one (can) knows how much ʿilm he studied or what books he left as his legacy. However, in the introduction of this book, along with Ḥājī, he has written himself as Ḥāfiẓ. This makes clear that he was also a ḥāfiẓ of the Qurʾān-i Sharīf.

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[6] "Tazkirah Mashāhīr-i Sindh" Volume: 3, pg. 48.

[7] "Maʿārif ul-Anwār" Fārsī, manuscript, pg. 295.

[8] Maʿārif ul-Anwār, Fārsī manuscript, p. 297

Alongside this, he was a great ʿālim of the Arabic language, as bore witness to by this book authored by him in Arabic present. Although the renowned historian of Thatta, Mīr ʿAlī Shīr "Qāniʿ," has not made a detailed account of him in Tuḥfat al-Kirām, he does mention Ḥājī Ḥusayn Ṣafā'ī's name incidentally in the account of his Murshid, Ḥaḍrat Shāh Murād, and writes the title of the book written about his Murshid in this manner:

"It is said that (Sayyid Ḥusayn Shāh Murād) was not opening his eyes at birth. They went and informed Shaykh ʿĪsā (Langoṭī), who hurriedly came for ziyārat, and upon seeing him, the child opened his eyes toward Shaykh ʿĪsā's face. Seeing this, the Shaykh said: 'This is that very person for whose muridi (discipleship) I had been waiting. Al-ḥamdu li'Llāh, my murad (wish) has been fulfilled.' Thereafter, he passed away on the third day. As for the other miracles that manifested from him during pregnancy, suckling, upbringing, and other times, they are stated in the treatise Tazkirat al-Murād (Arabic), composed by Ḥājī Muḥammad Ḥusayn 'Ṣafā'ī.'"[9]

Sayyid Ḥusām al-Dīn Rāshidī, while stating the historical significance of this book, writes, "In this tazkirah, there is the ahwal and malfūẓāt of the well-known elder and walīullah (friend of Allah) of Thatta, Sayyid Muḥammad Ḥusayn son of Sayyid Aḥmad Shīrāzī, known as Sayyid Murād (d. 893 Hijrī); in it, it also contains incidental

[9] Mīr ʿAlī-Sher "Qānīʿ" Thaṭṭvī – "Tuḥfat ul-Kirām" Fārsī, maṭbaʿ Nāṣirī, volume: 3, p. 189, same as above, Sindhī translation 473.

references to historical events and mentions of other elders and contemporary mashāyikh of that era. Moreover, from this book one can also guess of the dervish-like and Sufi environment of Sindh in that era. The book is nādir al-wujūd (exceedingly rare)."[10]

Passing and Mazār (tomb, shrine)

Shaykh Ḥusayn Ṣafā'ī, after the passing of his Murshid in 893 Hijrī, lived for a further thirty-eight (38) years, outwardly enduring hardship and ease alike, in the pain of separation from his Murshid, in the dhikr (remembrance) of Allāh Taʿālā, and in ʿibādat with lamenting and weeping, (he) passed his days.

He passed away in Thaṭṭa in the year 931 Hijrī, and was buried at the feet of his Murshid, Shāh Murād.

پنهونءَ پيراندي، نماڻيءَ نصيب ٿئي[11]

"May Punhūn (her beloved)'s feet be the fate of this humble one (Sassuī) (i.e., to be at his feet)."

The year of his passing is derived from "هو خير البقا" ("Huwa Khayr al-Baqā'").[12]

931 Hijrī

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[10] Sayyid Ḥusām ud-Dīn Rāshidī – "Gālhiyūn Gōṭh Vaṇan Jūn" - Anjuman Tārīkh Sindh, Karāchī - Ḥyderābād, 1981 AD, p. 734.

[11] "Shāh jo Risālo" compilation: Dr. Nabī Bakhsh Khān Balōch, ʿAllāmah Qāżī, Risālo research compilation and published, Hyderabad, 1999 AD, pg. 362

[12] Maʿārif ul-Anwār, Fārsī manuscript, p. 297

Personality and Greatness

In Tazkirāh Awliyāʾ Sindh, it is (stated): "This saint belonged to the era of the Sammās. He passed away in 931 Hijrī / 1524 AD."[13] In Tuḥfat al-Ṭāhirīn, it is written: "The Shaykh was a shaykh-i kāmil (perfect shaykh), ennobled with (spiritual) greatness, and distinguished in fulfilling the desires of the ahl-i hājat (people of need)."[14]

Maʿārif al-Anwār records regarding his acceptance in the sight of his Murshid: "Shaykh Ḥusayn Ṣafāʾī was such a beloved and high-ranking khalīfah of his Murshid that, during the lifetime of his Murshid Shāh Murād, he would present the petitions of seekers before his service (and get the seekers' answers for them), but even after the Murshid's passing, at his mazār, he would provide answers to the questions of seeking people (i.e., seekers) through kashf (spiritual unveiling)."[15]

Eʿjāz al-Ḥaqq Quddūsī has written, "Among the saints of Nangar Thaṭṭa, there passed a figure of immense glory (or magnificence, grandeur, dignity, majesty) … he was adorned at the highest level with the qualities of faqr (spiritual poverty) and darweshī

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[13] Mawlānā Muḥammad Iqbāl Naʿīmī, "Tazkirah Awliyāʾ Sindh", Urdū, Shārīq Publications Karachi, 1987 AD, pg. 66

[14] Shaykh Muḥammad Aʿẓam Thaṭṭvī, "Tuḥfat al-Ṭāhirīn", translator ʿAbd al-Rasūl Qādrī, Sindhī Adabī Board Jamshoro, 1999 AD, pg. 22

[15] Maʿārif ul-Anwār, Fārsī manuscript, p. 295

(dervish-ness) with the quality of complete detachment and indifference (to all worldly concerns)."[16]

Mawlānā Wafāʾī, in Tazkirah Mashāhīr-i Sindh, has encapsulated his stature in a single sentence:

"(The Shaykh was a) ʿārif kāmil (perfected knower), (he was a) tārik al-dunyā (one who has abandoned the world)."[17]

The modern historian of Nanger Thatta, Mawlānā Muḥammad Ṭufayl Aḥmad Naqshbandī, writes in these words in the mention of Shaykh Ḥusayn Ṣafāʾī:

"His name, like that of his Murshid (Ḥusayn) Shāh Murād, is Ḥusayn, and his laqab is Ṣafāʾī. He is counted among the foremost khalīfahs of Ḥaḍrat Shāh Murād. Among the awliyāʾullāh of Thaṭṭa, he was an elder of great rank."[18]

[16] Eʿjāz al-Ḥaqq Quddūsī - Tazkirah-i Ṣūfiyā-i Sindh, Urdū, Urdū Academy Sindh, Karāchī, 1975 AD, second edition, p. 92

[17] "Tazkirah Mashāhīr-i Sindh" Volume: 3, pg. 47.

[18] "Tuḥfat al-Zāʾirīn" Urdu, Volume: 3, pg. 206

Tazkirat ul-Murād (Introduction by Sindhī Translator)

Within Sindh, in the history of taṣawwuf, there exists a vast treasure of sawāniḥ, malfūẓāt, and maktūbāt (letters) of the awliyāʾ-i kirām in the Persian language. However, in the Arabic language, only a few works, countable on the fingers, are found. Among them, this book Tazkirat ul-Murād is Arabic and is from an early period, approximately a five hundred years old tazkirāh.

Essentially, this work is a tazkirāh concerning the life account, karāmats, talqīn (instruction), fayḍ, and buzurgī (sainthood, eldership) of the renowned sāhib-i taṣarruf (possessor of taṣarruf) and irshād awliyāʾ of Thaṭṭa and Maklī, Ḥaḍrat Sayyid Muḥammad Ḥusayn, (with the) laqab Shāh Murād Shīrāzī.

This tazkirāh was written by Shāh Murād's sincere murīd and khalīfah bā-Ṣafā (pure), Ḥāfiẓ Ḥājī Muḥammad Ḥusayn Ṣafāʾī Thaṭṭvī, out of love and remembrance of his Murshid. The author writes in the tazkirāh's introduction: "(The) faqīr (poor one), haqīr (wretched), Ḥāfiẓ Ḥājī (Muḥammad Ḥusayn Ṣafāʾī Thaṭṭvī) says that, I am a murīd of Ḥaḍrat Sayyid (Muḥammad) Ḥusayn (Shīrāzī), who is famous by the laqab Sayyid Murād Shāh (Shāh Murād). Without doubt, my Murshid is superior to the awliyāʾ (of this time). This is a concise book, in which are twelve bābs (gates i.e., chapters). May Allāh Taʿālā grant benefit to all the murīds of Murād from this book Tazkirat ul-Murād!"

The book contains an introduction and twelve chapters. In which accounts of the birth, childhood, education and tarbiyat, karāmats, good nature and generosity, ṭarīqat (and) irshād, ḥasab-nasab, khalīfahs, talqīn (and) hidāyat (guidance), glory and buzurgī, and his passing, are compiled. The material is in the form of ḥikāyats (anecdotes), as, in that era, (it) was the accepted and prevalent method.

The lubbu'l-lubāb (essence) of the book is this: "Ḥaḍrat Shāh Murād's name (is) Muḥammad Ḥusayn; his father's name is Sayyid Aḥmad Shīrāzī, the chain of his nasab (genealogy) is written from Shāh Murād back to the Prophet ﷺ, and further to Ibrāhīm Khalīlullāh علیه السلام. He was born in 830 Hijri. From birth he was kingly (i.e., saintly) and thus had no need for study beyond Bismillāh and al-Ḥamdu li'Llāh from his exoteric teachers.

From the age of fifteen, he strived fully for waʿẓ (sermon-giving, preaching), nasīhat (advice), and ʿibādat. After the age of forty, he began the work of talqīn, irshād, and giving fayḍ. From the descendants of Ḥaḍrat Bahā' al-Dīn Zakariyyā Multānī, Shaykh Ṣadr al-Dīn came from Multān to Thaṭṭa for his ziyārat. Witnessing his fayḍ and karāmat, he gave him the laqab "Murād.".

Shāh Murād followed the sharīʿat-i Muḥammadī ﷺ in all works (i.e., acts, matters) and was a lover of the Messenger of Allāh ﷺ. Shāh Murād has said in his talqīn:

"I am disgusted by bidʿat (religious innovation) and am of the Sunnat Jamāʿat (i.e., Ahl al-Sunnah wa'l-Jamāʿah, Sunnī)."

He was tārik-i dunyā (one who has abandoned the world), disgusted by bidʿat and samāʿ (an activity practiced by some of the Sufīs), and was generous. Each year, he would distribute all the things of his household. He passed away in 893 Hijri. At that time his age was 63 years.

The just ruler of Sindh, Jām Niẓām al-Dīn Sammo (Jām Nindō), was also a mu'taqid (devotee) of his buzurgī and karāmat. His fayḍ was (flowed) like the inundation of a river."

In summary, this book is a memorial of a tribute of devotion from a sincere murīd to his kāmil murshid and stands as an excellent masterpiece.

The handwritten manuscript of "Tazkirat al-Murād" consists of 33 pages. Written in the jali (a certain style) pen of the special Arabic writing. Each page measures approximately 8 inches in length and 6 inches in width, each page has around 10 to 17 lines, with an average of 14 words per line. The date of composition is not explicitly mentioned. Although, phrases such as "Qaddasa-allāhu Taʿālā Sirrahu (May God sanctify his secret)" and "ʿalayhi al-raḥmah wa'l-ghufrān ilā yawm al-jazā (mercy and forgiveness be upon him till the Day of Recompense)" are written at the end of the name of Shāh Murād. From this, it becomes clear this book is written after Shāh Murād's passing.

Shāh Murād's year of passing is 893 Hijrī. The book's writer Shaykh Ḥusayn Ṣafā'ī's passing occured 38 years after Shāh Murād in 931 Hijrī. From this, it is known that

the book must have been written in the 38 years between year 893 Hijrī and year 931 Hijrī. Thus, observing on account of this (or guessing), approximately five hundred years have passed since this book's writing, and this book is a nādir al-wujūd handwritten manuscript.

(Copies of) Tazkirat ul-Murād are preserved in these libraries of Sindh: Kutub-Khānah Garḥī Yāsīn, the Kutub-Khānah (library) of Mawlānā Muḥammad Ṭufayl Aḥmad Naqshbandī at Maklī Thaṭṭa, Āshiyānah Adab Library Garḥī Yāsīn, and Hāshimiyyah Qādiriyyah Library Darī Magsī, Sakranḍ.

Ḥājī Ḥusayn Ṣafā'ī in "Tazkirat ul-Murād", alongside hikāyats and accounts, has referenced the following books:

Bazzār (Musnad)

Tawārīkh

Ḥisāb al-Iḥtisāb

al-Ikhlāṣah

al-Dustūr

Sīrat Gāzrūnī

Shajrah al-Sādāt al-Ṭayyibīn al-Ṭāhirīn

Qāḍī Bayḍāwī

Qurʾān-i Majīd

Mawāhib al-Ladunniyyah

The scribe’s name is not written in "Tazkirat ul-Murād". Although at the end of the book this date of writing (copying) is written - 3 - Rabīʿ al-Awwal 1347 Hijrī.

Lastly, it is submitted that this is an age of turmoil and anxiety. Most people abandoning the Razzāq (provider), remain wandering (restlessly) for rizq (provision). Doing the back and forth of the era's (worldly) work and acts, they don't even have the freedom of time to scratch their heads. Despite material progress, inner peace is absent. Due to this, preserving (or hoarding, cherishing) love of those of Allah (the awliyāʾ) in the heart, the Sindhī translation of the tazkirāh of this sāhib-i taṣarruf (possessor of taṣarruf) and kāmil awliyāʾ has been done. It is hoped that through the glance of the fayḍ of those of Allāh, inner tranquility or peace of heart will be attained, and it will be accepted amongst those of effort (hard work, labor) and love and will also be an increase in Sindhī literature.

I am grateful to the kind knowledge-loving Dr. Nawāz ʿAlī “Shawq,” who as usual, like he encouraged the Sindhī translation from Persian of the published book "Mukhtaṣar Tārīkh-i Sindh" (from: Sayyid Muḥibullāh Bhakkhrī) on the occasion of the "Sukkur Seminar", in "Thaṭṭa Seminar" now as well excited (inspired) and became the motive for the Sindhī translation of this "Tazkirat ul-Murād" Arabic (book). May Allāh Taʿālā keep him happy and prosperous.

"هو جي فنا ٿيا فقير، هلو تڪيا پسون تن جا." (شاه)

Those faqīrs who have become fanā (annihilated in Allāh), let us go and visit their lodges.

(Ḥaḍrat Shāh ʿAbd al-Laṭīf Bhiṭāī رَحِمَهُ ٱللَّٰهُ)

Ṭālib ul-ʿIlm (Student of Knowledge)

ʿAbdul Rasūl Qādrī Baloch

Village Daṛī Magsī, Sakranḍ

District Nawābshāh, Sindh

Yawm al-Jumaʿah (Day of Friday)

16 Dhū al-Ḥijjah 1422 Hijrī

Corresponding to 1-March-2002 AD

متن

Text

تذكرة المراد

Tazkirat ul-Murād

Muqaddimāh (Preface)

بسم الله الرَّحْمٰنِ الرحيم

In the name of Allāh, the Most Gracious, the Most Merciful.

رب يسر ولا تعسر و تمم باالخير

My Lord, make it easy and do not make it difficult, and complete it with goodness.

All praise is for Allāh Taʿālā, Who, apart from the noble Prophets, has honored the awliyāʾ and the mutaqqī (God-fearing), abstinent ones above all creation with nobility (rank), glory. That Allāh Taʿālā alone is worthy of ḥamd (praise) and sanāʾ (glorification), of greatness and kibriyāīʾ (lordliness, majesty). Like " ري ٹنيين ري ٹوٹئين، تون چپر تون چانءَ" (Without pillars, without supports, You are the roof, You are the shade.), He created the sky (heavens) (and made it) stand. He spread out the land upon pure waters all around. It is a duty of the servant, in hardship and in comfort, in every condition to (say his) ḥamd. Upon His favors, gratitude to him and upon catastrophes (to have) patience, is (the servant's) duty.

May ṣalawāt (blessings) and salām (peace) be upon Muḥammad ﷺ, who (is) the leader of mankind, the most superior (excellent) to the inwardly polished, pure and selected humans; For all the worlds, he is a raḥmat (mercy), and he is the shafāʿt-doer (interceder) for sinners on the Day of Qiyāmat. Upon him be the raḥmat of Allāh

Taʿālā. and likewise, upon his Āl (progeny), his aṣḥābs (companions, the ṣaḥābah), pure wives, his children and his beloveds, close ones, and along with them, the raḥmat of Allāh Taʿālā rain upon all the shahīdsʾ (martyrs) as well!

The writer of this book (Tazkirat ul-Murād), (The) faqīr, haqīr, weak (one) Ḥāfiẓ Ḥājī (Muḥammad Ḥusayn Ṣafāʾī Thaṭṭvī) says that: "I am a murīd of Ḥaḍrat Sayyid (Muḥammad) Ḥusayn (Shīrāzī), who is famous by the laqab Sayyid Murād (Shāh Murād Shīrāzī Thaṭṭvī), without doubt, my Murshid is superior to and better (than) the awliyāʾ (of this time)."

After ḥamd, ṣalawāt (saying that) this is a concise book, in which are twelve bābs. May Allāh Taʿālā grant benefit to all the murīds of Murād from this book "Tazkirat ul-Murād"!

First Bāb (Gate i.e., chapter)

Birth of Ḥaḍrat Quṭb al-Aqṭāb wa'l-Aflāk Sayyid Ḥusayn (with the) laqab (Shāh) Murād Shīrāzī رحمة الله عليه

Ḥikāyat: The noble father of Sayyid Ḥusayn Shāh Shīrāzī, Sayyid Aḥmad رحمة الله عليه, went for ziyārat of Shaykh ʿĪsā Langōṭī (awliyā' of Sāmō'ī), and said to him that: "O Shaykh, include me in your servants!" Thereupon, Shaykh (ʿĪsā Langōṭī) replied: "I make you a witness that from your back (i.e., successor), that being who shall manifest and be born (meaning your son Sayyid Ḥusayn Shāh Murād), I am his murīd (disciple)."

Ḥikāyat: A pious woman submitted to Shāh Murād's father, Sayyid Aḥmad: "For the sake of God, listen to me." Sayyid Aḥmad said to the woman, "Sure, tell me the matter." The woman said, "Marry me." It was agreed that inshā'Allāh Taʿālā, the nikāḥ (marriage contract) would take place tomorrow. According to the promise, Sayyid Aḥmad went to the woman. Upon seeing him, she refused to marry. The Sayyid, astonished, asked the woman: "Have you gone mad?" Thereupon, the pious woman replied: "O my master! Now hear the reason for refusing marriage, I had seen in you a thing. Your face had nūr (light) shining, but that nūr is not visible now." (That nūr meant Shāh Murād, which had transferred from his father Sayyid Aḥmad to the womb of his wife Bībī Fāṭimah. Hence the pious woman refused the marriage.)

Ḥikāyat: When the time of Shāh Murād's birth approached, his mother began to experience many extremely severe pains of childbirth. The noble lady began saying to her husband Sayyid Aḥmad: "O Sayyid! What is the cause of these extremely intense pains?" The Sayyid performed wuḍū', offered namāz, and began making duʿāʾ (supplication) to avert the pain, the Sayyid's eye shut like sleep. Seeing, he saw someone telling him: "Your son is reciting the entire Qurʾān and studying of the Qurʾānic ʿilm in his mother's womb. Only one lesson remains, have some patience. After some short time, the child will come into this world by himself."

Ḥikāyat: When the child was born, he was named "Sayyid Ḥusayn Shīrāzī". After birth, his hands were placed over his eyes. He was not opening his eyes because (of the reason), till his first sight did not fall on a awliyāʾ from the awliyāʾ of Allāh Taʿālā. Hearing this talk (matter), the walī of Allāh Shaykh ʿĪsā (Langōṭī) came to for ziyārat of this child, and then Sayyid Ḥusayn opened his eyes.

As is famously narrated, when ʿAlī ibn Abī Ṭālib كرم الله وجهه was born, he was also not opening his eyes until the gaze of Imām al-Anbiyāʾ (leader of the Prophets) Sayyidunā Muḥammad ﷺ fell upon him. The Prophet ﷺ came, then ʿAlī al-Murtaḍā opened his eyes. This story is famous in history.

Ḥikāyat: When Sayyid Ḥusayn came out from his mother's womb, ʿilm, both ẓāhir (outward) and bāṭin (inward), was already kashf (unveiled) to him. While the child was still in swaddling cloths, Shaykh ʿĪsā (Langōṭī), (the) walīullāh, came to do his

ziyārat. Recognizing his rank, he said: “O Ḥusayn! Extend your hand.” By the qudrat (power) of Allāh Taʿālā, the child extended out his hand. Shaykh ʿĪsā took the hand, kissed it, placed it upon his head (and eyes), and said: “I am the first murīd from your murīds, who will appear in the final times.” Shaykh ʿĪsā (Langōṭī) passed away after three days.

Just as Warqah ibn Nawfal said to Rasūlallāh ﷺ: “I am the first ummatī from your ummatīs (members of your ummāh, nation) who will appear in the final times; if I am alive then, I will, inshāʾAllāh Taʿālā, help you.” (Warqah ibn Nawfal) passed away after three days. (This event is mentioned as a tamsīl [analogy].), and this event is famous in the books of ḥadīth and history.

Second Bāb

Regarding the Childhood, Education, and Tarbiyat of Sayyid Ḥusayn

When he passed beyond the period of drinking his mother's milk, then (instead of playing, amusement), he developed an inclination and longing for ʿibādat of Allāh Taʿālā. When his age reached four years, four months, and four days, he was seated in a madrasa (religious school) (with a teacher) to study the Qurʾān-i Karīm. The teacher taught him Bismillāh al-Raḥmān al-Raḥīm and al-ḥamdu li'Llāh Rabb al-ʿālamīn, al-Raḥmān al-Raḥīm (Sūrat al-Fātiḥah), then he from himself began to read the entire Qurʾān-i Sharīf on his own. After that, he studied nothing with the teacher, because he had already learned the Qurʾān-i Sharīf and all ʿilm in the womb of his mother before, meaning he was born kāmil.

Although, his, with the teacher, reading of Bismillāh and al-ḥamdu li'Llāh (Sūrat al-Fātiḥah) is an indication towards that, for every ṭālib al-ʿilm (seeker of knowledge), having a teacher is necessary, even if the student is in reality kāmil.

It is well-known that when the child was reciting from Bismillāh up to al-Raḥmān al-Raḥīm in Sūrat al-Fātiḥah, he was making duʿāʾ for forgiveness for his parents and his teacher. The writer of the book, (Ḥājī Muḥammad Ḥusayn Ṣafāʾī Thaṭṭvī), says, "At that moment, his father and teacher were filled with astonishment."

When he reached ten years of age, he would say to other children of his age: “O my friends! Prepare for me an elevated place like a minbar (pulpit), so that I may give you waʿẓ and naṣīḥat.” Those sensible children would act according to his words so that he sat upon a raised place and did waʿẓ and naṣīḥat to children his age according to the aḥkām (commands) of the Qurʾān of Allāh Taʿālā. In this manner, he remained engaged in this practice until the age of fifteen.

Although, when he passed beyond fifteen years of age, he would sit in the “Kabīr Masjid” (Masjid Walī Niʿmat), on the day of Jumuʿah, deliver waʿẓ and naṣīḥat to the people. In this way, he continued this practice until the age of forty.

When his age reached forty years, he (actively, formally) then began the chain of granting fayḍ in ṭarīqat, taking bayʿat (pledge of allegiance), and making murīds. This will be mentioned in the sixth bāb, inshāʾAllāh Taʿālā.

After this, on every Jumuʿah, he would go to the “Qadīm Kabīr Masjid” to perform the prayer of jumuʿah (Friday prayer), because performing the Friday prayer in the Qadīm Jāmiʿ Masjid (congregational mosque) is more excellent and carries greater reward. (Then he also instructed his descendants that) it is necessary for the descendants of Sayyid Ḥusayn رحمة الله عليه to perform the Friday prayer in that mosque, because according to the statement of the faqihs (jurists), an ancient mosque holds a big rank.

Third Bāb

Karāmats of Ḥaḍrat Quṭb al-Aqṭāb Sayyid Ḥusayn Shīrāzī

Actually (most of the) people of Sindh were murīds of Ḥaḍrat Makhdūm Bahāʾ al-Dīn Zakariyā Multānī (birth: 566 Hijrī – death: 661 Hijrī) رحمة الله عليه. When the fame of the fayḍ and karāmats of Ḥaḍrat Sayyid Ḥusayn Shāh Murād spread, at that time it was the era of Shaykh Ṣadr al-Dīn of Multan, from the descendants of Bahāʾ al-Dīn Zakariyā Multānī. His mention will come, inshāʾAllāh Taʿālā, in the sixth bāb.

When he heard of the account of the karāmats and buzurgī of Sayyid Ḥusayn Shāh Murād, he said: "The land of Sindh is filled with our fayḍ and barkat. Who else is there that manifests wilāyat (sainthood) within our wilāyat (spiritual domain), or is there even room for another?"

The elder Shaykh Ṣadr al-Dīn, as a test, sent through his servant, a bowl filled with milk from Multan to Nangar Thaṭṭa (saying) that, this is a gift from our side (us) to him. Despite the long distance from Multan to Thaṭṭa, the milk neither spoiled nor did a single drop spill.

Shāh Murād placed a flower upon the filled bowl of milk. Meaning that our space is still empty (i.e., there is space for us). Just as the flower sails upon the milk, so too we shall also remain like the flower sailing upon the filled bowl of milk.

Some have said that sending milk by the elder Shaykh Ṣadr al-Dīn to Sayyid (Shāh Murād) was to demonstrate this karāmat, firstly, that milk which spoils within a short time did not spoil in taste or color over a month-long foot journey (from Multan to Nangar Thaṭṭa). Secondly, that for those of Allāh, sending milk only is better. And nothing besides milk is suitable.

The writer of the book (Ḥājī Muḥammad Ḥusayn Ṣafā'ī Thaṭṭvī) writes two reasons for this:

First - the placing of the flower upon the milk. The milk which spoils within an hour or two, and the flower which withers in a moment after being plucked, and (yet) over such a long journey the fragrance, taste, and color of the flower did not change. The flower remained fresh and verdant hence, this karāmat is more superior than the first karāmat of the milk not spoiling.

Second - this that in origin, the flower emerged from the sweat of Nabī-i Karīm ﷺ. Ḥaḍrat Sayyid (Shāh Murād) is also a piece from the blessed body of the Prophet ﷺ. So, this honor and karāmat is also greater than the first.

When that flower reached Shaykh Ṣadr al-Dīn (Multānī), he was astonished. Then he sent his servant to Shāh Murād, and the servant conveyed the message that Shaykh Ṣadr al-Dīn has summoned you to him (Multan).

(Thereupon, to the servant of Shaykh Ṣadr al-Dīn) Shāh Murād said, that go tell Shaykh Ṣadr al-Dīn: "You are (from) the descendants of Abū Bakr al-Ṣiddīq رضي الله تعالي عنه,

and I am (from) the descendants of (Muḥammad) ﷺ. If the Prophet ﷺ would go to Abū Bakr al-Ṣiddīq رضي الله تعالىٰ عنه, then I will come to you, and if Abū Bakr al-Ṣiddīq رضي الله تعالىٰ عنه would come to the Prophet ﷺ, then you should come to us without delay." (Meaning that Abū Bakr al-Ṣiddīq رضي الله تعالىٰ عنه would come daily to the Prophet ﷺ in service, and the Prophet ﷺ would go to him only when necessary. In this view, according to the sunnat (way) of the predecessors it befits you to come to me and it is not appropriate that I come to you.)

Shaykh Ṣadr al-Dīn Multānī, after receiving this message, came to Nangar Thaṭṭa city. (Shaykh Ṣadr al-Dīn having arrived in Thaṭṭa city) He had a place constructed and placed a Qurʾān al-Sharīf inside, it to test the kashfī power and spiritual power of Shāh Murād. At the time (when) Sayyid Ḥusayn Shāh Murād came for the meeting with Shaykh Ṣadr al-Dīn, then Shaykh Ṣadr al-Dīn said to Shāh Murād: "You are a Sayyid and I am your servant, so sit in this elevated place."

Shāh Murād, having known (the matter) through bāṭinī kashf (inner unveiling) and spiritual insight, said: "Bring outside the Qurʾān from within this place, then we shall sit." After that, they sat together and agreed for detailed meeting in the famous "Masjid Kabīr" of Thaṭṭa on the day of Jumuʿah.

According to the agreement (both elders) on the day of Friday were going toward the "Kabīr Masjid", then on the way a dead cat was lying. Shaykh Ṣadr al-Dīn said: "Qum

bi-idhn Allāh" meaning "Rise by the command of Allāh". At that moment the cat became alive.

After that, Sayyid Ḥusayn said to a servant that, go, whoever you meet on the road, say to him: "Our master calls you." The servant went. He found an old Brahmin on the road. The servant said to him: "O Brahmin! Our Murshid calls you." When the Brahmin heard the name of Sayyid Ḥusayn Shāh Murād at that time wajd (ecstasy) overtook him. He broke his janēū (sacred thread) on the spot, came to the service of Shāh Murād, and entered the mosque. When Sayyid Ḥusayn having completed the prayer, cast a single glance upon the Brahmin, then the Brahmin began saying: "You are a kāmil murshid, I recite the kalimah (testimony of faith) and become Muslim: lā ilāha illā'Llāh Muḥammad rasūl Allāh ﷺ (there is no deity worthy of worship except Allāh, and Muḥammad ﷺ is the Messenger of Allāh)."

Then Shāh Murād said to the newly Muslim Brahmin: "Climb (and) sit on the minbar." When he sat upon the minbar, Allāh Taʿālā, by His barkat, opened upon him (both) ẓāhirī and bāṭinī ʿilm, meaning all veils were removed. Then he stated fourteen (separate, various) meanings of Sūrat al-Fātiḥah (al-ḥamd sharīf). From these, Shaykh Ṣadr al-Dīn understood seven meanings, and could not understand (the other) seven meanings. At the moment when the waʿẓ ended, then they stood there, and Sayyid Ḥusayn said to Shaykh Ṣadr al-Dīn that: "Giving life to the dead is a special muʿjizah (miracle) of the Prophets. A (true, manly) man (kāmil walī) is one who revives dead

hearts with (by) the zikr of Allāh Taʿālā. Reviving dead hearts is more superior than reviving dead (cats) - that is a sharʿī karāmat (lawful miracle), while the other is ghayr-sharʿī (unlawful)."

(Seeing this event, hearing this talk) Shaykh Ṣadr al-Dīn submitted: "O Ḥusayn! As Allāh Taʿālā has honored you, do favor upon me as well." Then Shāh Murād cast a gaze full of karāmat upon him that, he (Shaykh Ṣadr al-Dīn) attained the highest rank of wilāyat.

Then Shaykh Ṣadr al-Dīn said: "O Ḥusayn! You are the 'Murād' (goal, wish) of the mashāyikhs (shaykhs) and of all of us, for both I and the Brahmin attained our murāds (desires) from you." It is said that after that day, Sayyid Ḥusayn became famous by the laqab "Shāh Murād."

Shaykh Ṣadr al-Dīn further said: "O Sayyid al-Murād! Grant the khirqah (cloak) to the murīds (a cloth given as tabarruk (blessed relic) given by the murshid to the murīd-i kāmil is called khirqah) which serves as provision for the murīds in the grave." Shāh Murād said: "My murīds have no need for the khirqah." Shaykh Ṣadr al-Dīn said: "O Sayyid al-Murād! You are fire, and Shaykh Ṣadr al-Dīn is ḥalīm (forbearing), for we have found you to be of iʿtiqād (certainty) and forbearing with ḥilm (forbearance)." Thereafter then, Shaykh Ṣadr al-Dīn became famous with the name "Ḥalīm."

Shaykh Ṣadr al-Dīn made a promise with Shāh Murād that, "If some murīd of yours come to me to be a murīd (of me), I will send him back to you, however, if some

murīd of mine comes in your service to be a murīd (of yours), you are of authority." After this (conversation), they parted (with love and affection) from eachother separating with duʿāʾ and salām.

Fourth Bāb

Statement of the akhlāq (character), nature, and generosity of Ḥaḍrat Sayyid al-Murād, Quṭb al-Aqṭāb

Shāh Murād followed the sharīʿat in eating, drinking, (rising, sitting), all habits and all acts of ʿibādat. A servant named "Daryāʾī" lived with Ḥaḍrat Shāh Murād. One day, some beggar came to Shāh Murād. He sent that beggar to "Daryāʾī", to take some money from him. Daryāʾī said to the beggar: "What world(liness), wealth has the murshid given me that I should give to you!" The begging faqīr returned and told Shāh Murād the incident that, "Master! The faqīr Daryāʾī gave me nothing." Thereupon, he remained silent.

In this manner, after a short while, another man came to Shāh Murād and began submitting: "Master! I am your servant" and presented two things in service. One a muṣallā of prayer, second a bar (ingot) of gold. He further submitted that, "This gold ingot is of the city of ʿAdan. We were on a boat then it began to sink. At that time, we began calling out 'yā Sayyid al-Murād!' and you came swiftly. (In this manner, the boat was saved from sinking and we remained safe.) Now this gift is presented. Do not return it, accept it, for Rasūlallāh ﷺ would also not return a gift."

Shāh Murād said to the begging faqīr that, "Take this gold ingot to Daryāʾī, give it to him and say that, from the murshid, take this gold ingot, and now give me charity."

Ḥikāyat: Once Ḥaḍrat Shāh Murād was sitting in the miḥrāb of a masjid when suddenly he placed his right hand beneath the muṣallā, then sweat began to drip from his forehead. In this way, his garment also became wet with sweat. When he brought his hand out from beneath the muṣallā, drops of water were falling from it. Murīds submitted, asking the reason, and he began saying: "One murīd of mine was traveling on a boat when suddenly rain and storm engulfed him. The murīd was about to drown, saying 'yā murshidī! yā murshidī!', he began to invoke me. I heard his call and answered. By placing my hand beneath the muṣallā, I brought that murīd's boat out from the deep ocean."

Some have said that this is an incident of the second boat. It is said that it is the same boat which has been mentioned (already earlier) in the ḥikāyat.

Ḥikāyat: At the completion (end) of the year, himself Shāh Murād coming out of his house, would call the faqīrs (poor). He would say to the faqīrs that: "Come, whatever you like from my house, wealth property, fruits, clothes, take everything. Leave nothing for me behind."

This was the state of his generosity. As long as he lived, he would do this every year.

Shāh Murād, in all work (and matters), bounded (himself) by the sharīʿat-i Muḥammadī ﷺ and followed and abided (by) the love of the Prophet ﷺ. When it is told in the ḥādīths that, Muḥammad Rasūlallāh ﷺ ate a certain amount of barley in forty years, he too consumed the same (amount of) barley in thirty-three years.

Ḥikāyat: Among the servants of Ḥaḍrat Sayyid Shāh Murād was a truthful servant named ʿUsmān. One day he was sitting in the service of the Sayyid, when it became the time of prayer. Shāh Murād took a cloth from that servant for prayer. In that cloth, money was tied. Shāh Murād distributed that money among the faqīrs and the poor.

The next day, the Sayyid said to the servant (ʿUsmān) that, "That money that was in your cloth, tell me of their account (so that I may give you)." Thereupon, the servant replied that, "Master, what account and reckoning can there be (between me and for) you? I and my children are all sacrificed for you."

Hearing this loving reply, Shāh Murād said to the servant: "It is hoped that Allāh Taʿālā will not take account from you on the Day of Qiyāmah, meaning He will forgive you with His mercy and admit you into Jannah."

(As an example) just as it is narrated that, at the time of the battle of Tabūk, Ḥaḍrat ʿUthmān ibn ʿAffān رضي الله تعالي عنه (martyred 35 Hijrī) sent mules loaded with gold and silver to Rasūlallāh ﷺ for assistance. When Allāh Taʿālā granted the Muslims victory in the battle of Tabūk then, Rasūlallāh ﷺ returned from the war joyful with victory and victoriousness and said to Ḥaḍrat ʿUthmān Ghani رضي الله تعالي عنه: "O ʿUthmān! The gold and silver you have gave to us, make a account of it so we may repay you right now."

Ḥaḍrat ʿUthmān Ghani رضي الله تعالىٰ عنه submitted that: "O Messenger of Allāh ﷺ! My father, mother, children, wealth, property are all sacrificed upon you. What account and reckoning can there be between me and you?"

(Hearing this love-filled reply) Rasūlallāh ﷺ said: "By the permission of Allāh, I am your guarantor. Allāh Taʿālā will not take account from you on the Day of Qiyāmah." Without doubt and suspicion, this ḥadīth is well-known.

Fifth Bāb

The account of removing the idols from Masjid Ṣuffah

This incident of Ḥaḍrat Shāh Murād is of the later period of the rule of Jām Nindō (Jām Niẓām al-Dīn Sammo - death: 914 Hijrī). Jām Niẓām al-Dīn, known as Jām Nindō, was a just and generous ruler of his time. Daily, at morning, he would ask duʿāʾ that: "O my Allāh! I will not attack any ruler with oppression. By the barkat of this morning, (may) no one unnecessarily make an attack upon us with oppression too."

When Jām Nindō Bādshāh heard of the talk of the generosity, goodness, zuhd (asceticism), and karāmat of Ḥaḍrat Shāh Murād, he sent a gift to him.

Ḥikāyat: When Jām Nindō would sit for wuḍūʾ, he would not speak to anyone. Nor would he look toward the sky without wuḍūʾ.

One day, when he sat to perform wuḍūʾ then, they told him news of the humā bird. (Humā is the name of a famous bird, upon whomsoever that bird's shadow falls, that person becomes a king and fortunate.) He said: "I am without wuḍūʾ, therefore I will not look upward (toward the sky)." Meanwhile, the humā bird flew away, yet he did not raise his gaze toward it without wuḍūʾ, even though he had a strong desire in his heart to see the humā bird. Jām Nindō was a ruler of the past who adhered to the Sharīʿat.

Ḥikāyat: When Ḥaḍrat Shāh Murād, ordered the removal of idols from the place of the dīwān (minister) (Lakhī Mal) of Jām Niẓām al-Dīn Sammā. The Hindus went with a complaint to Jām Nindō Bādshāh that: "O king! You are a ruler of justice and fairness, (yet) in your time this oppression is being done to us." The king asked: "What oppression is being done to you?" Those Hindus said, "Originally, anciently, our elders, sons of grandfathers had placed idols (in this place). Now, in your time, Sayyid Murād has gave order that these idols be removed."

Jām Nindō sent (his nephew) Jām Mārak, to summon Shāh Murād. Then he sent a man named Nathar. After that, he finally sent Shaykh Mālah. The account of this place will be mentioned, in shāʾ Allāh Taʿālā, in the sixth chapter.

When Jām Nindō heard from the three men sent to Shāh Murād, about his wilāyat (and) karāmat, he began saying: "I am one servant from the the servants of Shāh Murād. He has authority in this matter." Then he began sending gift after gift and offerings after offerings to Shāh Murād. Shāh Murād, in turn, distributed those gifts among the poor and the needy. Then his great name became famous among the people. He then gave the command (for) the people to remove the idols from that place and said: "O true devoted Muslim servants! Remove the idols of the Hindus outside from this place." As he commanded to the people, the people removed the idols outside from that place. At that moment, that place was transformed into a

masjid. Presently, that place is known among the common people as Sayyid Murād jō Ṣuffō (Ṣuffah of Sayyid Murād).

Sixth Bāb

Statement of Sayyid Shāh Murād's manifestation of ṭarīqat-irshād and fayḍ

That time when the age of Shāh Murād reached forty years, he began the practice of bayʿat of people into ṭarīqat and sulūk (a process of purification of the sālik), but his father (Sayyid Aḥmad Shīrāzī) stopped him that, "Until ijāzat (permission) is not received from the awliyāʾ and elders of Makkah Sharīf, remain silent (till it is received)." His father wrote a letter to Makkah Sharīf for ijāzatnameh (certificate of permission). From Makkah Sharīf this reply came:

"O Sayyid (Aḥmad)! Do not stop your son (Sayyid Muḥammad Ḥusayn Shāh Murād). Grant him ijāzat (that he may freely distribute fayḍ). In ṭarīqat and fayḍ, he knows more than you and us."

After receiving this letter of ijāzatnameh from Makkah Sharīf, his father called him and said that: "O son! Now you have ijāzat and authority. You are truthful in your words."

After this ijāzatnameh, Shāh Murād proclaimed that: "Whoever seeks the hidāyat and fayḍ of Allāh Taʿālā, let him come to us without delay."

Upon hearing this proclamation, people came in groups upon groups presenting in his service and (as a test) began submitting: "Show us a karāmat." He said: "Which karāmat do you seek?" All the people began saying: "At this moment, (let) all the birds come present before you, then we will believe you."

Upon hearing this, at once he immediately called the birds. Thereupon, all the birds came into the masjid and began speaking in their various languages. When the people saw this karāmat, out of love and reverence they kissed his hand, placed it upon their eyes, and began saying: "You are a kāmil murshid. You are truthful in your fayḍ and irshād."

Before this also, many of his karāmāt have been mentioned in the previous chapters. After witnessing this karāmat, people began kissing his hand (and) becoming his murīds.

Before this, in the fifth bāb, the incident of (Shāh Murād) and Jām Nindō was ongoing that, when Jām Nindō had sent a man to bring Shāh Murād regarding the complaint about removing idols from the place of the Hindus, that man's name was Jām Mārak. That man came and knocked forcefully on the door of Shāh Murād. Shāh Murād cast a single glance upon him (and the destiny of Jām Mārak was transformed), he was standing at the door at that moment. By the power and pleasure of Allāh Taʿālā, at that moment when the gaze of fayḍ fell upon Jām Mārak, at that very moment he

became a walī from the walīs of the highest rank of wilāyat and became a resident and servant at the threshold of his karāmat.

When some short time passed then, a man named Nathar came to bring Shāh Murād, and he too began knocking forcefully upon the door. When Shāh Murād's gaze of fayḍ fell upon him, by the will of Allāh Taʿālā and through the fayḍ and barkat of Shāh Murād (Shaykh Nathar too) became a kāmil walī.

After some time, a third man Mālah, some say a man named Aḥmad, came to bring him, and like the previous men, he knocked strongly upon the door. Along with this, this man had also come to check on and safeguard the earlier men. Shāh Murād, standing at the door, cast a gaze of fayḍ and irshād upon him, and by the command of Allāh Taʿālā, that third man (Mālah–Aḥmad) also became a walī.

When Jām Nindō heard from all these men about the talk of the karāmat and wilāyat of Shāh Murād, he began saying: “I am one from the servants of Shāh Murād. You have authority in this matter.”

The meaning is that Jām Mārak, by the gaze of fayḍ, became a kāmil walī and a tārik dunyā (renouncer of the world) then, his relatives were taking him home. In the bazaar Jām Mārak asked a butcher for something to eat for the sake of Allāh. He also gave him a small portion of some consumable. Jām Mārak took it and began eating while walking in the bazaar. Seeing this, all his relatives and blood said that, he has become mad. His condition is also like that of a begging faqīr. Saying such, they left him.

Jām Mārak, joyful, came from there to the service of his murshid Shāh Murād. The murshid told him to bring a toothbrush. At the place where Jām Mārak is now buried, he spent the whole day beneath kikar trees trying to break a toothbrush, when beneath the trees he saw a flowing stream of gold and silver. He then began covering it with soil. He spent the whole day like this. The murshid again instructed him again, not to bring a branch, but to bring a root of the kikar tree as toothbrush. Again, the whole day passed in the same state. Finally, he broke a toothbrush of a branch and brought it. The murshid said to him that: "O Mārak! What were you doing all day?" (He narrated the entire matter.) Then Shāh Murād said: "Now you are 'albo' meaning one without greed."

After this, Jām Mārak became famous with the name "Pīr Albo," meaning the greedless pīr. Thereafter, Pīr Albo served the murshid for a long time. He progressed further from a walī to a kāmil awliyāʾ Allāh. He passed away during the lifetime of the Murshid. By the command of the Murshid, he was buried at the place where he rests now.

Ḥikāyat: Once Shāh Murād was to go on the day of Sunday for ziyārat of Pīr Albo. A faqīr named ʿUmar was standing on the path waiting for the sight of Shāh Murād. When Shāh Murād recited Fātiḥah on (the grave of) Pīr Albo, made duʿāʾ, and returned home (by another path), and that faqīr (ʿUmar) kept asking people whether the saint had returned home or not. The people said, the saint has returned to his home. He will

come again after a week. The faqīr (ʿUmar) stood there waiting the entire week for ziyārat. When Shāh Murād again came, made duʿāʾ, and returned, the murīds informed him that: "A faqīr has been standing waiting here for a week for your ziyārat."

Thereupon Shāh Murād went to that faqīr. By the authority of Allāh and with the gaze of fayḍ of the elder, at that very moment that faqīr became a walī from the awliyāʾ Allāh. Shāh Murād asked Faqīr ʿUmar: "What is your goal and aim?" The faqīr submitted that, "Make me your murīd." The elder gave him his hand, the faqīr kissed it and placed it upon his eyes. (Seeing the faqīr's such sincerity and love) Shāh Murād said to him, "You are a true Bābā." (i.e., you are like a Bābā, who was perhaps some famous faqīr of that era who used to do riyāḍat.)

(That faqīr ʿUmar "Bābā") after some time, for travel and exploring, set out on travels toward Kakrālī. Thieves, suspecting him of wealth, unjustly killed him, and by the barkat of the murshid he attained the rank of shahādat (martyrdom). After shahādat, he came carrying his head upon his palm toward (Thatta–Maklī). When his head reached the place where he is now buried, people saw and said: "This is the man who, after death, has brought his head upon his palm." Then his head fell upon the ground and was buried at that place. Bābā Shahīd was not a Sayyid.

Ḥikāyat: In the time of Shāh Murād, there was a devout ʿābid (worshipper), zāhid (ascetic), and ṣāliḥ (righteous) man named Bahāʾ al-Dīn. He came for the ziyārat of Shāh Murād. The elder said to him: "What is your aim?" Ḥājī Bahāʾ al-Dīn submitted

that: “Include me among your murīds who are manifest in this age.” He further submitted: “Show beautiful nearness, as Allāh has shown beautiful nearness to you.” Then the murshid cast upon him a gaze of fayḍ, and he reached the rank of wilāyat among the walīs of Allāh. That ʿābid and zāhid had also performed the ḥajj of Bayt Allāh Sharīf.

Seventh Bāb

Sayyid Murād's ḥasab and nasab

His ḥasab is Ḥaydarī, (his) nasab (is) Ḥusaynī, (his) homeland (is) Shīrāz, (his) heart (is) ʿirfānī (gnostic), (his) path (is) Sharʿī, and (he is) the Quṭb of the worlds and Khātam al-Murshidīn. (His name is Sayyid Muḥammad Ḥusayn and his father's name is Sayyid Aḥmad.) His name-wise shajrah is as follows.

Sayyid (Muḥammad) Ḥusayn, known as Shāh Murād (d. 933 AH), son of Sayyid Aḥmad, son of Sayyid Muḥammad Shīrāzī, son of Sayyid Maḥmūd Shīrāzī (d. 694 AH, buried in Shīrāz), son of Sayyid Muḥammad (d. 714 AH), son of Shāh Maḥmūd (d. 753 AH), son of Sayyid Ibrāhīm (d. 645 AH, buried in Shīrāz), son of Sayyid Qāsim (d. 620 AH, buried in Shīrāz), son of Sayyid Zayd (d. 609 AH, buried in Jannat al-Muʿallā, Makkah Sharīf), son of Shāh Ḥamzah (d. 549 AH, buried in Karbalāʾ), son of Shāh Hārūn (d. 532 AH, buried in Karbalāʾ), son of Sayyid ʿAqīl (d. 512 AH, buried in Karbalāʾ), son of Sayyid ʿAqīl Thānī (d. 492 AH, buried in Sarman Rayy), son of Sayyid Ismāʿīl (d. 439 AH, buried in Sarman Rayy), son of Sayyid ʿAlī Aṣghar, son of Sayyid ʿAlī Jaʿfar, son of Sayyid Muḥammad, son of Sayyid ʿAlī Naqī, (son of Imām Muḥammad Taqī), son of Imām ʿAlī Riḍā, son of Imām Mūsā Kāẓim, son of Sayyid Imām Muḥammad Jaʿfar, son of Sayyid Imām Muḥammad Bāqir, son of Sayyid Imām Zayn al-ʿĀbidīn, son of Amīr al-Muʾminīn Sayyid Imām Ḥusayn, son of ʿAlī

ibn Abī Ṭālib كرم الله وجهه. May Allāh (shower) mercies upon them all! Ḥaḍrat ʿAlī al-Murtaḍā is the cousin of Ḥuḍūr Nabī (Muḥammad) ﷺ.

Ḥaḍrat Muḥammad ﷺ son of ʿAbdullāh son of ʿAbd al-Muṭṭalib son of Hāshim son of ʿAbd Manāf son of Quṣayy son of Kilāb son of Murrah son of Kaʿb son of Luʾayy son of Ghālib son of Fihr son of Mālik son of Naḍr son of Kinānah son of Khuzaymah son of Ilyās son of Muḍar son of Nizār son of Maʿadd son of ʿAdnān son of Ad son of Hamsaʿ son of Ard son of Ḥaml son of Qaydār son of Ismāʿīl son of Ibrāhīm Khalīl Allāh. May the raḥmat of Allāh Taʿālā be upon all the noble prophets and righteous ones!

In this manner it has also come in the book Sīrat Gāzrūnī in the chapter "Dhikr Ābā' al-Nabī ﷺ.".

The chain of the nasab of Sayyid Murād reaches Ḥaḍrat Nabī Muḥammad ﷺ through twenty-seven (27) links. That is, from his original name Sayyid Ḥusayn up to Ḥaḍrat Muḥammad Muṣṭafā ﷺ. In the same way, from Muḥammad ﷺ up to Ibrāhīm (Khalīl Allāh) عليه السلام, the chain of nasab also reaches through a similar number of links.

There are twelve Imāms, from them seven were honored with khilāfat: (1) Imām Zayn al-ʿĀbidīn, (2) Imām Jaʿfar Ṣādiq, (3) Imām Mūsā Kāẓim ibn Jaʿfar Ṣādiq, (4) Imām Shāh ʿAlī ibn Mūsā Kāẓim, (5) Imām Muḥammad Taqī, (6) Imām ʿAlī Naqī ibn Imām Muḥammad Taqī, (7) Imām Ḥasan ʿAskarī ibn Imām ʿAlī Naqī رضي الله عنهم.

These blessed ones are attained of the rank of the Fourteen (14) Immaculates: (1) Muḥammad Akbar ibn (ʿAlī) al-Murtaḍā, (2) ʿAbdullāh ibn Imām Ḥasan, (3) ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn, (4) Ḥusayn ibn Zayn al-ʿĀbidīn, (5) Ṣāliḥ ibn Imām Muḥammad Bāqir, (6) ʿAlī Aṣghar ibn Muḥammad Bāqir, (7) ʿAbdullāh ibn Imām Jaʿfar Ṣādiq, (8) Yaḥyā ibn Imām Jaʿfar Ṣādiq, (9) Ṣāliḥ ibn Imām Mūsā Kāẓim, (10) Ṭayyib ibn Imām Mūsā Kāẓim, (11) Jaʿfar ibn Imām Taqī, (12) Jaʿfar ibn Imām Ḥasan, (13) Qāsim ibn Imām Muḥammad Mahdī, (14) Imām Muḥammad Mahdī Ṣāḥib al-Zamān.

In this manner it is written in the book "Shajrat al-Sādāt al-Ṭayyibīn al-Ṭāhirīn".

Imām Zayn al-ʿĀbidīn had two sons: (1) Muḥammad Bāqir, (2) ʿAbdullāh

Ḥaḍrat Shāh Murād is from the descendants of Muḥammad Bāqir.[19]

[19] This list of fourteen immaculates is not the same as the Shīʿī concept of Fourteen Infallibles. Fourteen Immaculates refers to fourteen members of the Ahl al-Bayt who were either oppressed or martyred in young age; this concept exists in Futuwwah and was transferred to Ṣūfī ṭarīqas like the Bektāshiyyah - and here, that of Shāh Murād's - via Futuwwah.

Eighth Bāb

The fayḍ-bearing khalīfāhs of Quṭb al-Irshād Sayyid Murād Shīrāzī

Sayyid Shāh Murād had eighty (80) khalīfahs (deputies) for the service and care of his murīds. These fayḍ-bearing khalīfahs would remain constantly ready, day and night, at all times, to serve the murīds of their murshid. Among all these khalīfahs, four principal khalīfahs had attained much fayḍ: (1) Pīr Albo (2) (Shaykh) Nathar (3) Ḥusayn Ṣafāʾī (the author of this Arabic book Tazkirat ul-Murād) (4) Aḥmad. Some say that (Shaykh) Mālah was the fourth khalīfah. Through the gaze of fayḍ and barkat of the murshid, all four of these principal khalīfahs were kāmil walīs (perfect saints) among the awliyāʾ of Allāh.

Among all the khalīfahs, "Pīr Albo" was renowned in the virtue of khilāfat.

Likewise, Muḥammad Muṣṭafā ﷺ also has four famous khalīfahs: (1) Ḥaḍrat Abū Bakr Ṣiddīq رضي الله عنه (2) Ḥaḍrat ʿUmar Fārūq رضي الله عنه (3) Ḥaḍrat ʿUthmān Ghanī Dhū al-Nūrayn رضي الله عنه (4) Ḥaḍrat ʿAlī Ḥaydar Karrār رضي الله عنه.

Eighty (80) aṣḥābī (companions) remained with Rasūlallāh ﷺ, who were called the "Aṣḥāb al-Ṣuffah." These were the true lovers of the Noble Prophet ﷺ and brave devotees ready to sacrifice their lives and souls. These Aṣḥāb al-Ṣuffah would always remain in the Prophet's Masjid al-Nabawī (near the Ṣuffah).

This number of eighty (80) is merely an example of numerical correspondence. Otherwise, no one can equal the Aṣḥāb al-Ṣuffah in virtue, generosity, ʿibādat, courage, and resolve.

After the Prophet ﷺ, the most afdhal (superior) among all people is Ḥaḍrat Abū Bakr Ṣiddīq رضي الله عنه. The awliyā' of Allāh are also included among mankind. The Khulafā' Rāshidīn (rightly guided Caliphs) and all the noble aṣḥāb of the Prophet ﷺ are more virtuous than all the awliyā'.

Likewise, the khalīfahs of Shāh Murād surpass in glory the khalīfahs of the other walīs of that time. We regard the difference between them as being like that between the sky and the earth. Thus, the similarity here is only in numerical correspondence and example. Ḥaḍrat Shāh Murād رحمة الله عليه was, in every matter, a practitioner and seeker of the Sharīʿat.

Ḥikāyat: One day, the khalīfahs were seated in the gathering of Sayyid Shāh Murād. Those khalīfahs submitted: "O Murshidī! (It is our heartfelt desire that) we go with you and perform the Ḥajj (of the Kaʿbatullāh)."

Shāh Murād said to the khalīfahs: "Ḥajj is not obligatory upon us, because I am a (world-renouncing) tārik faqīr. Even now I am seeing the House of Allāh (Baytullāh) with my eyes. Ahl al-Bidʿah (people of innovation) live on the road, and because of that we do not go there." The khalīfahs submitted that, "Sire, which people do you mean by Ahl al-Bidʿah?" Shāh Murād gave guidance that: "They are the Rāfiḍī

people. We seek the protection of Allāh Taʿālā from them! It was because of those Rāfiḍīs that our elders left their homeland (Shīrāz, Iran) and came to reside in the love-filled and peaceful land of Sindh."

After this talk, he saw the khalīfahs with a gaze of fayḍ, and all the khalīfahs became (possessors) of mukāshafah (meaning that the veils were removed from before them). Like their murshid, while sitting there they beheld the Kaʿbatullāh.

The khalīfahs of Shāh Murād passed away during his lifetime. There is ḥikmat (wisdom) in this as well. Among the ḥikmats of Allāh Taʿālā, this ḥikmat too is not devoid of ḥikmat.

The khalīfahs of Muḥammad Muṣṭafā ﷺ passed from this world after his passing. There is ḥikmat in that as well, because had those khalīfahs of the Noble Prophet passed away during his lifetime, then after the passing of the Prophet ﷺ, in his outward absence, the world would have fallen into ruin, for the order of the world depends and stands upon the nubuwwat (prophethood) of the Prophet ﷺ.

The life and death of the khalīfahs of Shāh Murād are alike, because after his passing, indeed, his own descendants became his gaddī-nashīns (successors, custodians). They maintained the chain of karāmat and ṭarīqat. All of them are verified in these mentioned matters. As it is famously said: "فعل الحكيم لا يخلوا عن الحكمة" meaning the action of the wise one is never devoid of ḥikmat. This correspondence is merely an example in terms of number; there is no equality in all other works and virtues.

Therefore, the author (Ḥājī Ḥusayn Ṣafā'ī Thaṭṭvī) says: "O humans! Know that this numerical comparison between murshid and murīds that has been mentioned, all these murshids and murīds are Ummatīs (part of his Ummat, nation) of Ḥaḍrat Muḥammad Muṣṭafā ﷺ. We all (murshids and murids) are hopeful of the shafā'ṭ (intercession) of the Noble Prophet ﷺ. He is Raḥmat li'l-'Ālamīn - mercy for all the worlds. On the Day of Qiyāmat he will be the shafā'ṭ-doer for us and for all sinners. O Allāh! Make us live and die as muttaqī (God-fearing) and pious upon the Dīn of Muḥammad. O Allāh! Grant us the blessing of Your vision. Do not make us hopeless of the shafā'at of Muṣṭafā ﷺ. O Allāh! By the blessed means of the Ahl al-Bayt of the Noble Prophet ﷺ, include us among his (obedient) Ummat in this world. Raise us upon his Dīn al-Islām on the Day of Qiyāmat. In the end, grant us the fortune of standing beneath his banner (of shafā'ṭ), and make us deserving of the shafā'ṭ of the Noble Prophet ﷺ. (Āmīn)."

Ninth Bāb

Statement of Shāh Murād's talqīn (instruction) for new murīds

Whenever a person came to Shāh Murād (to become a murīd), he would ask him: "How have you come to me?" That person would submit that, "Enter me among your servants." Then he would extend his hand toward that murīd, and the murīd, out of love and reverence, would kiss his hand and place it upon his eyes.

He would first instruct that new murīd to keep three fasts. He would instruct to speak the truth in all conditions. Then, even if the listener became happy or disheartened by the truth. He would further give the advice that: "The seeker of Ḥaqq (truth, God), in all conditions, all works, must remain firm-footed (steadfast) on the Sharīʿat."

(To refrain from) lying, deception, evil speech, gossip and backbiting, slander, calumny, wailing and beating chests over taʿziyah (a Shiʿī practice), and beating the daff (drum), even if it be for nikāh (marriage), he would give guidance and talqīn (to the murīd) prohibiting from all these matters.

"Whoever remains in agreement with (denial of) these works and persists upon them is my murīd, and I am his murshid."

Thereafter he would give talqīn to the murīd, say that: "آمنت بالله كما هو باسمآئه و صفاته و قبلت جميع احكامه"

(Translation: I have believed in Allāh Most High as He is with His Names and Attributes, and I have accepted all of His commands.)

آمنت باالله و ملائكته و كتبه و رسله واليوم الاخر و القدر خيره و شره من الله تعالي و البعث بعد الموت

(Translation: I have believed in (Allāh), His angels, His books, His messengers, the Last Day, and that every good and evil is from His decree and knowledge, and in resurrection after death.)

I say: اشهد ان لا اله الاالله وحده لاشريك له و اشهد ان محمداً عبده و رسوله.

(Translation: I bear witness that there is no deity worthy of worship except Allāh Most High, He is One and has no partner; and I bear witness that Muḥammad ﷺ is His servant and messenger.)

(This was his comprehensive talqīn for (every) murīd.)

At the present time, as a reminder and advice, this full talqīn is recited infront of his descendants on the day of ʿĪd. This chain (practice) of talqīn and advice has continued from his time until this time and remains ongoing.

O murīds! Know that there was no samāʿ (melodic audition practiced by some Sufīs) with (in the presence of) Ḥaḍrat Shāh Murād. Just as nowadays, on the occasions of ʿĪd and other events of (weddings, celebrations), the daff (drum is beaten) and music, color(ful entertainments) are held. All of that is ghayr mashrūʿ, meaning impermissible.

Some people have said that an objection is raised against the author of the book, because in every bāb of the book, the author has written that "Shāh Murād was an adherent of the Sharīʿat"; therefore, he has written this matter here (concerning the prohibition of music)?

The author (Ḥāfiẓ Ḥājī Ḥusayn Ṣafā'ī) says in answer that: the evidence of the objectors is this ḥadīth:

"Ḥaḍrat Abū Bakr al-Ṣiddīq رضي الله عنه came into the service of Rasūlallāh ﷺ while two girls were beating a daff. It was the day of ʿĪd. Rasūlallāh ﷺ was sitting with them. Ḥaḍrat Abū Bakr al-Ṣiddīq رضي الله عنه reproached and stopped them ... Rasūlallāh ﷺ said: 'O Abū Bakr رضي الله عنه! Leave them. Every nation's happiness is their ʿĪd, and this is our ʿĪd (and) joy.'"

Therefore, from this ḥadīth, karāhat (dislike) is not known.

Shāh Murād has stated in his talqīn that: "I am disgusted by bidʿat and am of the Sunnat Jamāʿat."

This proof is present within the talqīn.

The author of (the book) al-Dustūr has written that: "There are six conditions regarding samāʿ (hearing melody):

(1) In that gathering (of samāʿ) there should not be beautiful youths.

(2) All present should be of one disposition and category, meaning that sinners, ahl-i dunyā (worldly people), and women should not be present.

(3) The qawwāl who performs the samāʿ's intention should be sincere. His intention and desire should not be grain, food, (and) drinking.

(4) The people should also not gather for eating and drinking.

(5) People should not come without a reason or purpose or engage in gossip and backbiting.

(6) One should not deliberately feign wajd (ecstasy), swaying, or jumping while listening to samāʿ. If real wajd occurs, then there is no prohibition, because the ʿārifs (knowers) of Allāh have said that: "To do arrogant and false wajd is a graver sin than gossip, backbiting."

The achieved meaning (gist of the matter) is that permission for samāʿ did not exist even in the time of Junayd al-Baghdādī (d. 297 Hijrī), رحمة الله عليه. He too repented from samāʿ (doing and listening).

Question: Is raqṣ (dance), dance during samāʿ permissible?

Answer: It is not permissible.

A fatwā (legal ruling) is transmitted in the book "al-Khulāṣah" that: "Listening to ghayr-sharʿī (impermissible) sounds is like the strike of a sword (that severs īmān), and it is ḥarām."

The author of al-Dustūr has written that: "According to this narration, beating the daff, drum, sharnāʾ, etc is unnecessary, it is a time-wasting act. These instruments, sounds on the wedding night at the time of nikāh are ḥarām. Whereas, without these (playing instruments, melodies), the announcement of the nikāh can be achieved too, hence it is ḥarām. Therefore, people should be prevented from playing (instruments, melodies) on the night of marriage at the time of nikāh."

Just as the objectors take evidence for the permissibility of instruments and samāʿ from the statement of Ḥuẓūr ﷺ: اعلنوا النكاح ولو بالدف meaning that, announce the nikāh, even if by means of a daff.

Because the purpose of the ḥadīth is the announcement of the nikāh, and not specifically the unnecessary beating of the daff. Had the purpose been beating the daff, then the wording of the ḥadīth would have come like this: اعلنوا النكاح بالدف meaning, announce the nikāh by means of the daff. So, beating the daff is not permissible. Likewise, this is mentioned in the book "Ḥisāb al-Iḥtisāb".

Since the lifetime of Ḥaḍrat Sayyid Shāh Murād, this noble chain has continued that, whenever he returned to his residence after the ʿĪd prayer, he would sit for some time in the Ṣuffah. In his gathering, memorizers of the Noble Qurʾān would recite the Qurʾān. This practice continues among his descendants till (now).

O Allāh! Keep his descendants' firm-footed upon his path! O Most Generous of the generous, O Most Merciful of those who show mercy!

Tenth Bāb

Statement of Shāh Murād's granting permission for his murīds to visit other Awliyāʾ Allāh and go to them

Ḥaḍrat Shāh Murād رحمة الله عليه said in the virtue of Pīr Albo that: “O Márak! (Pīr Albo's real name), your turban shall become manifest in the end of times.”

The author (Ḥājī Ḥusayn Ṣafāʾī Ṭhaṭṭvī) says that what is meant by this statement is that, in the end of times, his name will become renowned and illustrious through karāmāt and wilāyat.

Just as he had said in the virtue of his elder brother Sayyid ʿAlī (Awal, I) Shīrāzī (d. 877 Hijrī). On one occasion, Sayyid Shāh Murād was riding on horseback. (Sayyid ʿAlī) was walking ahead of his horse, walking the path. He thought in his heart that, “I am just like all the other murīds.” When Shāh Murād came to know the heartly (inner) intention and thought of his brother (Sayyid ʿAlī) through bātinī firasat (inward insight) and kashf, he said in his virtue: "ابيضک الله في الدنيا والاخره" meaning that, may Allāh Most High make your (face) radiant and shining in this world and the next.”

He further also said that: “Among our descendants, whoever attains the greatest age will be a master in the sciences of tafsīr, ḥadīth, and fiqh, and will also act upon those sciences.”

(The author of the book, Ḥājī Ḥusayn Ṣafā'ī) says that this is truth, exactly as he said, so it occured.

Someone from Shāh Murād's murīds asked that, is permission granted for a murīd from us murīds to do ziyārat (visitation) of (other) Awliyā'?

(Regarding this matter, the following account is famous.)

Ḥikāyat: Among the murīds of Shāh Murād was a murīd named Allāh Ḍinū, however, he did not possess complete faith in his own murshid. Because of this, in order to attain his objectives, he would go every Friday to the dargāh (shrine) of Shaykh (Pīr) Paṭṭho (d. 606 Hijrī) رحمة الله عليه. His sister stopped him (saying) that, "O my brother! We have been prohibited by our murshid from taking our objectives to other Awliyā'. (Only ziyārat is permitted.)"

That man replied to his sister that, "What do you know? There is a large quantity of people and occupation at Shāh Murād. At Pīr Paṭṭho there is leisure and availability."

Then, O murīds, know (that the Awliyā' possess ghayrat [honor, jealousy]) and listen! One day that man was sitting in his house. A beggar woman came there seeking charity. (Seeing Allāh Ḍinū, the beggar woman said:) "O Allāh Ḍinū! I had a severe pain in my head. One night I fell asleep and saw in a dream that a (saintly, elderly) man was standing there. He said: 'O my servants! Take this woman and cut off her head and remove the pain from within it.' They cut my head and removed the pain

and illness from it, and my headache disappeared. Then I awoke (with a start). Just as I had seen in the dream, so too had the pain vanished."

Upon hearing this dream account, (Allāh Ḍinū) twisted the matter and said, explaining to his sister: "Did you see the karāmat of Pīr Paṭṭho? Shāh Murād does not even have the leisure to do any (such) work." His sister fell silent, but she remained troubled by this statement and by her brother's habit.

His brother continued going to Pīr Paṭṭho every Friday. A long period passed in this manner, then one night his sister saw a dream in which people were leaving the city and heading toward the wilderness.

She asked them: "Where are you going?" The people began saying: "One of the murīds from the murīds of Ḥaḍrat Shāh Murād (abandoning his own murshid) is going to Pīr Paṭṭho to obtain his objective. The murshid has now ordered that he be killed. Therefore, we are going there (to kill him)."

Then the woman said: "I shall go with you as well." The people walked until they reached the steps below Shāh Murād's dargāh and then rushed toward that person. Suddenly, that person was lying dead upon the road. Then I looked carefully at the face of the dead man and recognized that he was my brother. I began to weep profusely over him, and because of my crying I awoke from sleep, this was the night of Saturday.

My brother returned home from Pīr Paṭṭho on Friday and had gone to sleep. On Saturday morning I went to my brother's house in order to tell him about the terrifying dream I had seen at night.

When I reached the door of his house, I heard people saying: "Your brother has died." (Meaning, by the qudrat of Allāh, the dream had become reality.) I went inside and saw that blood was flowing from his mouth and nose. Then I began crying and lamenting loudly. On the third day after my brother's death, I related this dream publicly to the people (then the people were filled with astonishment).

Eleventh Bāb

Statement of the Excellence and Lifespan of the Quṭb al-Aqṭāb

Noble Sayyid

(It is famous that) Sayyid ʿAbd al-Qādir Jīlānī رحمة الله عليه (Baghdadī, 470 Hijrī–561 Hijrī) has his foot over all the walīs, but both (Sayyid ʿAbd al-Qādir Jīlānī and Sayyid Ḥusayn Shāh Murād Shīrāzī Ṭhaṭṭvī) are equal due to being descendants of Muḥammad Muṣṭafā ﷺ. Ḥaḍrat Sayyid Shāh Murād (apart from Sayyid ʿAbd al-Qādir Jīlānī) is excellent than most walīs in glory and superior in fayḍ and sainthood.

Ḥikāyat: One awliyāʾ endowed with mukāshifah (kashf) saw in a dream that, Sayyid (ʿAbd al-Qādir Jīlānī) was seated on the right side of the Rasūlallāh ﷺ, and Sayyid Murād was seated upon the blessed thigh of the Rasūlallāh ﷺ. That elder submitted, asking Ḥuḍūr ﷺ that: "Sayyid Murād is seated upon your blessed thigh, and Sayyid ʿAbd al-Qādir Jīlānī is seated at your right side?"

Rasūlallāh ﷺ said: "Yes. Both are my descendants and followers of my Sunnat. Especially (at this time), this son of mine (Sayyid Murād) is the one most in conformity in obedience of my Sharīʿat in every saying and action."

Question: One of the attendants of Sayyid ʿAbd al-Qādir al-Jīlānī disputed regarding this matter, (and argued) that Sayyid ʿAbd al-Qādir is superior to all the awliyāʾ. Hence

this statement of his is famous: “His is upon the necks of the awliyāʾ.” What is your response to this?

Answer: For us there is a proof present in the Qurʾān Sharīf in the story of Bībī (Lady) Maryam سلام الله عليها:

(يا مريم) ان الله صطفٰک و طهرک واصطفٰک علیٰ نِسآءِ العالمین.

(Para 3, Sūrat Āl ʿImrān, verse 42)

(Translation: “Indeed Allah chose you, purified you, and chose you above the women of the worlds.”)

Here, the superiority of Bībī Maryam means her superiority over the women of her own time.

Along with this they have said that Ḥaḍrat Khadījah رضي الله عنها, Ḥaḍrat ʿĀʾishah رضي الله عنها, and Ḥaḍrat Fāṭimah رضي الله عنها are, by agreement (consensus), superior in glory (rank) to Bībī Maryam.

(As a example) Likewise Sayyid ʿAbd al-Qādir Jīlānī’s foot was upon the awliyāʾ of his time. Our murshid (Sayyid Shāh Murād) being in another age, and is exempted meaning separated from this statement. As the proof for this has already been given above from Qurʾān Sharīf from the story of noble Bībī Maryam.

Its proof is found in the duʿāʾ of the storm, which has passed (been mentioned) in the Bāb concerning his akhlāq. (?)

Along with this, we have said that indeed our murshid, Ḥaḍrat Sayyid Murād, is equal to him because both are from the Ahl al-Bayt (descendants) of the Prophet ﷺ.

We do not say that Murshid Shāh Murād is superior to Sayyid (ʿAbd al-Qādir Jīlānī), but we regard these two (in their own ages) as equal in their superiority.

In this manner, a similar question was once asked of the Quṭb of the age, Makhdūm Sarwar Nūḥ Halāʾī رحمة الله عليه (d. 998 Hijrī) that: "O Makhdūm! Sayyid (ʿAbd al-Qādir Jīlānī) has said: 'My foot is upon every walī.' What is the meaning and intent of this statement?" Makhdūm Sarwar Nūḥ رحمة الله عليه replied: "Yes! that superiority was in his own time."

The superiority of Muḥammad Rasūlallāh ﷺ remains the same from beginning to end. Before him or after him, no one is greater in glory (rank).

As for the awliyāʾ, each possesses distinction and superiority within his own time and age.

Shāh Murād was born in 830 Hijrī. (Marginal note of the Arabic manuscript Tazkirat ul-Murād, p. 31.) The lifespan of Ḥaḍrat Sayyid Murād, equal to the lifespan of the Noble Prophet ﷺ, was sixty-three (63) years.

Twelfth Bāb

Statement of Shāh Murād’s passing

There are different talks regarding the departure of Ḥaḍrat Shāh Murād from this fānī (transient) dunyā and his migration to Dār al-Baqā (the Eternal Abode).

Everyone has agreed on this talk, that Ḥaḍrat Shāh Murād's passing occured in Rabīʿ al-Awwal. It is the saying of some murīds that, the time of his passing was the second day of Rabīʿ al-Awwal. That month's moon (crescent) was sighted on the night of Thursday. Due to this reason, people arriving, gather at the dargāh on Friday.

Some have said that the crescent of that month was sighted on Sunday night. Accordingly, the second day (or second date of Saturday?) would fall (on Monday).

The meaning is that Shāh Murād's passing occured on the second date of Rabīʿ al-Awwal. (On the) day of Monday, 893 Hijrī.

His ʿurs is famous in this land of Sindh. Thereafter, this ʿurs became especially well known at the hands of Sayyid ʿAlī Sānī (d. 981 Hijrī). Sayyid ʿAlī Sānī was the son of Shāh Murād’s nephew (Sayyid Jalāl ibn Sayyid ʿAlī Awwal).

Sayyid ʿAlī Awwal (795 Hijrī–877 Hijrī) was the full brother of Shāh Murād. Sayyid ʿAlī Sānī gave two reasons concerning the date of Shāh Murād’s passing:

1. His younger grandfather passed away on the second day (date) of Rabīʿ al-Awwal.

2. The major grandfather of Ḥaḍrat Sayyid Murād رحمة الله عليه, Muḥammad Rasūlallāh ﷺ, on either the second or the twelfth of Rabīʿ al-Awwal (on these dates became veiled from the world). (On the twelfth of Rabīʿ al-Awwal) all are in agreement.

Originally, during the time of Sayyid ʿAlī (?) رحمة الله عليه, the ʿurs of Shāh Murād was held in the masjid. This ʿurs would begin on the second date of Rabīʿ al-Awwal.

At this time, the commencement of the ʿurs occurs from the first date of Rabīʿ al-Awwal.

Just as Sayyid ʿAlī رحمة الله عليه saw two different statements (in books) concerning the veiling of the Leader of Both Worlds, Muḥammad Rasūlallāh ﷺ. In this manner, there are different narrations about the veiling of the Prophet ﷺ.

In the book Mawāhib (al-Ladunniyyah) it is (stated) that Rasūlallāh ﷺ was veiled on the second date of Rabīʿ al-Awwal. It was the day of Monday at the time of midday. The noble one's arrival into this world also occurred on the day of Monday, he arrived in al-Madīnah al-Munawwarah on the day of Monday at midday, and Makkah Sharīf was also conquered on the day of Monday at midday.

(Regarding the Prophet ﷺ's veiling) In most narrations, agreement has been transmitted that, it was the twelfth date of Rabīʿ al-Awwal.

Know, then, that without any doubt and suspicion the Prophet ﷺ was veiled on the day of Monday.

In the ḥadīth of Ibn Masʿūd عنه الله رضي it is (stated) that, the date of the Prophet's veiling was eleventh (of) Ramaḍān al-Mubārak. This ḥadīth was narrated by "Bazzār".

According to another narration, with agreement the month of Rabīʿ al-Awwal (12 Date) fell on the day of Monday at the time of midday. This was written by "Qāḍī Bayḍāwī". Allāh Most High knows the reality of the condition best, and we will return to Allāh Most High.

- Completed -

Therefore, abundant praise and thanks belong to Allāh Most High.

(Copied - 3 Rabīʿ al-Awwal 1347 Hijrī).

Companions and Guides

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Completion of English Translation

Alḥamdu li'Llāh! Today, at 12:40 AM, on Monday, 22 Dhu'l-Ḥijjah 1447 Hijrī, corresponding to 8th June 2026, I have finished the English translation of Tazkirat ul-Murād. May Allāh Subḥānahū wa Taʿālā aid me in further projects, by the wasīlah of Ḥaḍrat Shāh Murād Shīrāzī (quddisa sirrahu'l-ʿazīz) and our murabbī, Ḥaḍrat Imām al-ʿĀrifīn Pīr Sāʿīn Sayyid Muḥammad Rāshid Shāh Rozay-Dhaṇī (quddisa sirrahu'l-ʿazīz) to whom this publication is dedicated, Āmīn!

Alḥamdu li'Llāh.

Ḥasnayn Razā al-Sindī

Hyderabad, Sindh

22 Dhu'l-Ḥijjah 1447 AH / 8 June 2026 CE